

The Occident

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The Occident is the only organ of the Presbyterian Church published on the Pacific Coast. It is issued weekly, and circulates among a constituency of over 50,000 of the best people of California, Oregon, Washington, Montana, Idaho, Utah, Arizona and New Mexico. It also circulates extensively in the Eastern States, and all over the world.

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Thus speaks an army officer: "I probably am affected somewhat by the bias of my class, but to my military eye the weakness of the Protestant Church lies in a lack of subordination, of respect for authority, of unquestioning obedience, and of absolute loyalty to the oath of allegiance on the part of its clergy on the one hand; and on the other, in a sort of hero-worship for the lights of the pulpit on the part of the laity, which is as bad for the hero as for the worshiper; in the exaltation of the pulpit at the expense of the altar; in the loss of reverence for the sanctuary; and in an apologetic timidity of attitude concerning the faith which keeps it perpetually on the defensive.

If I mistake not, Christianity is a war 'against principalities, against powers, against the rulers of the darkness of this world,' and the virtues of all warfare are not foreign to a successful campaign in the battle of life. Loyalty, courage, obedience, devotion, truth-telling, unselfishness, organization, concentration, activity, and, above all, faith in the cause—these are some of the qualities and features of successful warfare which the young man would do well to consider when he contemplates turning his back on the Church because he is offended with its officers."



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The Occident

VOL. 28.

SAN FRANCISCO, CAL., JULY 18, 1895.

NUMBER 22

Editorial Notes.

THE otherday, from the railway train, we watched a throng of persons packed about and pressing toward a ticket office window. The one who secured his ticket had to put forth almost as much effort to get out of the jam as others had to get in. Yet we particularly noticed three things: The ticket agent was perfectly cool and unflurried by all the excitement after tickets outside; he gave them out one at a time; the train waited until the last man was supplied with his ticket, and the lost time was made up before long.

At the moment of beginning these notes, there comes a rush of duties crowding and clamoring before the mind. These duties are conflicting, and yet only one can be supreme at a time and shall be served. Bye and bye all will have been attended to.

AFTER all diligence and care put forth to secure correctness in every issue of THE OCCIDENT there comes a time now and then when our pride gets a fall. Perhaps it was too much of the "glorious Fourth" which affected the foreman of the press room, but from some cause, at all events in shifting the type into the forms he managed to tangle up the Woman's North Pacific column and Mrs. Barlow's article on the Chautauqua in such manner that only an expert could correctly separate them, now.

THE communication on "Presbyterians and Revivals," by "A Pastor," issue of July 4th, was from the pen of one of the best known pastors of the coast whose church occupies an influential position. We give to-day a rejoinder which will be found on the sixth page.

A CONUNDRUM reaches us in this way: Our opinion is asked in the case where only one-fifth of the membership "take any interest in the Church and in the bearing of the burdens," and the writer concludes: "What can a minister do with the drones?" Whatever else might be done as viz personal visitation, urging to duty, and change of tactics, we are confident, that after all, in such cases, and they are altogether too numerous, the thing for the minister to do

is to enter by a renewed and more thorough consecration into partnership with the Lord, to seek his counsel until the divine will shall have been made clear as to personal duty, and then to follow that fearlessly, cheerfully and prayerfully. The results are to be left with the Lord. This will appear to many a very trite answer, easily followed, and of little value; yet to us, it includes more than human nature will give, and all that divine nature asks.

"SIXTH Annual Circular of Portland Academy, for the year 1894-95" has come to hand. The Portland Academy was established July, 1889, and opened for instruction September 23d of the same year. The school was incorporated June 16th, 1892, for the purpose, as set forth in its constitution, of teaching "the principles of a scientific, classical and literary education, under Christian influence." The five trustees are William M. Ladd, President; Henry W. Corbett; Charles E. Ladd; William B. Gilbert, and Joseph R. Wilson, Secretary.

"The primary purpose of the Academy is to fit for college. In accordance with this aim, college requirements have been made the basis of the courses of instruction offered." "The Academy has a dwelling-house for girls and young women. Everything is done in the supervision of the house, in the ordering of the table, and all the furnishings and appointments of the building, to make it a safe and pleasant home."

THE OCCIDENT rejoices in the healthful vigor and excellence of this Presbyterian school, and heartily commends it to all who are seeking a training place for sons or daughters. In THE OCCIDENT of June 27th, will be found an interesting article on the Portland Academy by Rev. W. O. Forbes.

THE calendar of Occidental College, Los Angeles, for the seventh year, 1894-95 is out. This is another of our Presbyterian educational institutions of the coast which is accomplishing a noble work. The Church ought to be aroused to the imperative need of Christian training schools for the young and Christian education for all seeking advanced instruction. The public schools and State institutions, as a rule, are

undoing during five days of the week, what the Church and the Christian home are doing at other times. Occidental College will be recognized in course of time as a tower of strength against the false philosophy and rationalism of other of our State's institutions of learning. The Bible is a daily text book, though the curriculum covers all departments of liberal education in college course. Young men and women are admitted as students with the like privileges. The fall term begins September 17, 1895. Rev. Elbert N. Condit is President.

WHILE on the topic of "Schools" we desire to call attention to Santa Rosa Seminary, Miss M. E. Chase, Principal, and to the change of ad. in this issue. We can commend this "Home School for Young Ladies."

And Mills' College—who would not recognize the familiar buildings, though on page two of last week's paper, our Fourth of July foreman neglected to use the part of the electro which gives the institution a name. Mills has always stood for sound, safe and Christian learning.

"WHEN Peter Burnett was Governor of California, 'the Legislature of a thousand drinks' held forth in the Capitol at San Jose. The members of that very thirsty body moistened the legislative whistle with many and oft-repeated doses of 'forty rod,' but the first duly elected Governor of the State was not with them. He was a total abstainer in an atmosphere of conviviality."

IN THE ASSEMBLY.

DR. PATTON'S ADDRESS AT THE QUARTER CENTURY CELEBRATION OF THE RE-UNION, ON THE EVENING OF THE 23D.

(Dr. Mutchmore introduced the speaker as "the noted theologian, profound scholar, eminent educator, and president of the most illustrious college in the land—certainly in our Presbyterian land—Dr. Patton." Dr. Patton spoke on the fundamental doctrine of the Presbyterian Church.)

Fellow-Moderators of past Assemblies, fathers and brethren constituting this General Assembly, and Christian friends. I am asked to speak to-night on the fundamental doctrines of the Presby-

terian Church. We are a doctrinal Church. The division between old and new school was a division based largely upon doctrinal differences. The reunion of the old and new school was a reunion effected upon a doctrinal basis. Some of us, perhaps, took part in the discussion that antedated the reunion. Many of us remember the discussion—the efforts that were made under the negotiations pending to secure some sort of stipulations which would make a reunion safe. Some of us remember the Smith amendment to a certain pending resolution to the effect that certain modes of stating and explaining doctrines should be freely allowed in the reunited Church, as they had been freely allowed in the separate Church. It was plausible, but it failed to satisfy the Church, and the schools came together on the standards, pure and simple. There was no contract, but there was an understanding, and when there is an understanding amounting to a legitimate expectation, there is a moral obligation. We have stayed together upon this simple basis of the Westminster confession, and the larger and shorter catechisms, and we mean to stand on it. We have made an honest effort, seeing we could not make men think alike, to bring the confession down to their level, to put it in general and comprehensive terms. There are only three courses open: to cut the confession down very small, to write it up to date and make it very large, or to leave it alone. I take it that the last disposition is the best that can be made.

The real attitude the Presbyterian Church holds is that of generic Calvinism against specific Calvinism. There is talk of a Greater New York and a Greater Pittsburg. I think we may claim the Greater Presbyterianism. To hold that the Church is organized on a theological basis, merely to perpetuate the Five Points of Calvinism is, I think, very small business. There is no theological interest any more in sublapsarianism and supra-lapsarianism, mediate or immediate atonement in Calvinism as pitted against Arminianism. We present truths in their relation and interdependence. This fortifies them. It is an argument for each dogma to see it in relation to its neighbor. The common doctrines of the denominations are of much more importance than their differences. Their conservation is as much a matter of importance to others as to us. We, therefore, do them a service in conserving this body of truth, and a service to evangelical theology.

I believe this body of truth is to be

preached, and not only preached, but defended. I understand the doubts of many ministers: In the pressure of current discussion, there seems a certain remoteness in great theological dogmas. They should be preached in their relation to current questions. I believe in Calvinism, but not in fossil Calvinism. Those who preach bald dogma are, in my estimation, theological back numbers. Calvinism is not in any special danger. But there are causes which will affect the faith of many. The debate is not between Calvinism and Arminianism. Those controversies have had their day. The great debate is between those who believe in evangelical Christianity, and those who do not. Some do not believe there is an objective form of truth, but we do, and hold it cannot be reduced to two or three articles in the creed. Real Christianity does not resolve itself into the sermon on the Mount.

It is an honest debate. It is not over, nor will it be for years to come. And, unless the Presbyterian Church is false to its traditions, it will fill a great place in the struggle and do valiant service for Christendom. Why this debate? Because there is to many no objective form of truth. Men say they need no doctrine. Minimize it. The question resolves itself finally into that of the sufficiency and plenary inspiration of the Bible. There is a difference between what the Bible is and what it teaches. If the Bible be the simple record of the evolution of human opinion concerning God, we must reject the resurrection of Jesus Christ. It would not be true because unnatural. To be any Christianity there must be a resurrection. With this one fact it would be a simple theology. There would be no dogmatic area on this basis. To get the dogmatic area we need not only the supernatural fact, but a supernatural record of the fact. Historical Christianity depends upon the doctrine of the inspiration of the Bible.

The dogmatic aspect of Christianity has not been insisted on too long. Some doctrines are of the essence of Christianity, the Trinity, the person of Christ, justification by faith, and inspiration, and other doctrines which are determined by what we believe about the Bible. There is the ecclesiastical aspect in which the highest court must pronounce on what is fundamental. Then the Church in her judicial attitude must assume as to what is fundamental. But this will not stop debate, and we cannot stop debate by throwing the confession of faith across its path. It

will go on. To have any Christianity at all we must have a recorded supernaturalism. I ask nothing about inerrancy. I think it unnecessary to burden the consciences of men further than that the Bible is inspired and the only infallible rule of faith and practice. The greatest question that ever came is this. We must be patient. We must not defend with clap-trap argument, as is sometimes done.

What does the Bible mean? How does it step into its place in human history, and acquire the authority it claims? I believe the outcome will be the triumph of plenary inspiration and a stronger faith than before. I am glad we have come down to this. It was inevitable. It could not be postponed.

We need to take care of the young men of our colleges. We must see that they do not become Hegelianized before they get to the seminary. We need to give them theological training. The time has come to put the study of the Bible into the college curriculum. The smaller colleges are doing a great work. But you need to pray for the big colleges. For the philosophy there taught will shake the beliefs of the coming generation. In Princeton College the Bible is a part and parcel in the curriculum. Even the freshmen and all students must be informed as to the teaching of the Bible. The time is coming when men will say they do not care so much about the Shedd and Hodges and the Anselms and the church fathers as to come into direct contact with the teachings of the Bible.

HOW TO KEEP WELL.

1. Let the habits of health be the habits of life.
2. Let the sun fill the dwelling and let no dust charge his beam.
3. Let the house bear witness of its cleanliness by its outward character. Clothe it in cleanliness.
4. Let the air within the house be sweet and pure everywhere—in the places least visited and named, as much as in the rooms most frequented and most spoken of.
5. Exclude damp; and let no sign of dampness indicate danger to health.
6. Take care that every impurity formed in the house is removed as it is formed.
7. Encourage every method that keeps the air of the dwelling at an even temperature; and give bedrooms the first care in this respect.
8. Purify the drinking water; and let nothing less pure or more hurtful than pure water be used for drink.
9. Preserve and treat food as you would your own body, remembering that food will, in time, be your body, and that is what it will be.
10. Combine in the household all that makes the house healthy with all that makes it beautiful. So shall body and mind be alike wholesomely nourished and alike fitted for long and happy life.

—*The Vegetarian.*

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A Presbyterian Family Newspaper.

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Room 84, Fourth Floor.

SAN FRANCISCO.

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THOMPSON & STEVENSON, PUBLISHERS.

REV. JAMES MARSHALL THOMPSON EDITOR.
WILLIAM STEVENSON MANAGER.

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Address all communications to THE OCCIDENT, Room 84, Donohue Building, San Francisco, California.

UNTIL the present it has not been possible, with satisfaction to ourselves or our readers, to make any definite statement regarding the change in the management of THE OCCIDENT.

The permanent removal of Rev. John A. Merrill, late editor and principal owner of the paper, to New York made a dissolution of his connection with it a necessity; and the transmission of papers and correspondence by mail has entailed delay.

We are enabled now however to announce that Mr. Merrill has transferred his entire interest in THE OCCIDENT to the present management. This responsibility we accept with full knowledge of its mighty importance, and after earnest prayer for divine guidance.

Under Mr. Merrill's control THE OCCIDENT grew from sixteen to twenty-four pages, and was so improved in artistic appearance as to become, without exception, the handsomest religious weekly of the Pacific Coast. By careful attention and devotion of ourselves wholly to this work it is our desire to yet further improve THE OCCIDENT until it shall gain the well merited confidence and affection of the great family of Presbyterians, and shall stand side by side in usefulness and influence with the best religious journals of the day.

HAVING found that THE OCCIDENT fails to reach some of its readers on the week of issue it has become necessary to advance the Sunday-school and Endeavor lessons one week, so that all may have the benefit of them. After the vacation is ended, these departments will be under the charge of those who will conduct them with care and ability. This week, therefore, we merely indicate the lessons for the 21st and pass on to the 28th.

THE author of "How Marcus Whitman Saved Oregon," has brought all truth loving Americans, all lovers of romance and all hero worshipers under obligations. He has written a most intensely entertaining biography of one of our country's noblest sons. It is a book we want our sons to read. Dr. Marcus Whitman was a physician, a Christian man and a minister of the Gospel. Trained in the Congregational Church he went to Oregon as a Presbyterian minister under the American Board, in 1835.

Some of our readers will have forgotten, many will never have heard the story of the Flat-head Indians who passed along the streets of St. Louis, in 1832, inquiring for "The White Man's Book of Life," which they had heard of, and which they had come to seek. The memorable speech which one of this little band made before turning their faces homeward is one of the most eloquent and pathetic of recorded utterances of man. It begins: "I come to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people, who sit in darkness. I go back with both eyes closed. My people sent me to get the White Man's Book of Heaven. You took me to where you allow your women to dance as we do not ours, and the book was not there. You took me to where they worship the great Spirit with candles and the book was not there. * * I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the book is not among them. * * My people will die in darkness and they will go on a long path to other hunting grounds. No white man will go with them, and no White Man's Book to make the way plain."

It was this which aroused the American Board and Dr. Whitman to help the Indians in Oregon to a knowledge of the Book. Ah, what a wedding trip that was for the young doctor and his bride—4,000 miles in the saddle! and such a journey from Boston to Walla Walla! and how calmly and excellently our author narrates it. A beautiful picture of faith and contentment is that of this young couple, "twenty-five miles from Fort Walla Walla," in a newly constructed house, hurriedly put up by Dr. Whitman, with neither "chimney nor doors, except blankets. Neither straw, bedstead or table, nor anything to make them of, except green cotton-

wood." Yet says the heroic wife, "My heart truly leaped for joy."

The danger from which Marcus Whitman saved Oregon to the United States, was English possession. Though the Columbia River had been first discovered by an American, taken possession of by him in the name of his country, and named after his ship; and though the country which included Oregon had been purchased by the United States from Napoleon, yet the English government wanted it and the American government did not want it; and so the question of ownership was left to be largely determined by the immigrants.

Ah, how thrilling a story is that of Whitman's ride back to Washington, over the mountains in mid-winter, to rouse President Tyler and Daniel Webster, then Secretary of State, and the nation from their slumber. And what a deed he performed in leading back a thousand immigrants to outnumber the English, and plant forever the stars and stripes in this northern part of our Pacific dominion.

Dr. Nixon, our author, has not purposed to write a book on the value of missions, yet he has done so excellently well. That Dr. and Mrs. Whitman, after eleven years of devoted service and Christian charity, should have been massacred by the Indians, for whom they wrought, is one of the mysteries the solution of which the Lord keeps in his own hand. Yet their work follows them, and "Whitman College," built near the spot where they fell, has a theme of inspiration to rehearse to its successive generations of students of unsurpassed heroism and endurance, of self-sacrifice and wisdom, of loyalty to country and unwavering trust in God.

A beloved sister of the writer, well known to workers of the Women's Foreign Mission Board, especially in Philadelphia,—Mary E. Allen—had a very sacred love for the figure of the cross. She was tenderly fond of wearing it and of having it in her home. In every room could be seen an image, in some material, of the cross. She did not reverence the carved ivory, nor bow down to the thing, but it signified that which to her was precious and of which she was not ashamed—the cross of Christ. She frequently expressed the wish in the home circle, at least, a wish which now and then finds expression from others, that our Presbyterian Churches would discard forever the weather-cock from the steeples of their houses of worship, and substitute the cross. And why not? The one suggests betrayal and despair; the other

faith and forgiveness. The one points to Peter, as with a finger of reproach and scorn; the other points to Christ Jesus with hope and joy. There is no good reason why the religious crusade of John Knox' time, against every image used by the Romanists, should be perpetuated in our day. Certainly the cross anti-dates the Roman Church as a sign among Christians, and is much truer, holier, and nobler as an emblematical expression of our faith than a cock. We would be glad, for instance, if the new church at Berkeley would inaugurate the change for the Coast, when that point of building shall have been reached.

IN line with the above we give an article from the New York Sun:

"There is a cross upon the high tower of the Presbyterian Church which has been erected at Scarborough, Westchester County, in memory of the late Elliott F. Shepard.

"Not very many years ago the cross could not have been put upon the tower, steeple, belfry, or any other part of a Presbyterian Church. It was regarded as the sign of 'Popery.' The change in this respect has been very marked within a generation. The cross is now to be seen, not only over Episcopalian churches, but also over those of many of the churches of nearly all Protestant communions. It has come to be generally regarded as the universal symbol of Christianity.

"It has stood for ages over all Roman Catholic places of worship. It is in the ancient catacombs of Rome. It is found among the bones or the ashes of the martyrs who were put to death in the early centuries of Christianity, and of those of the saints who fell asleep peacefully soon after the propagation of the Gospel of the Nazarene. High over the vast dome of St. Peter's in Rome shines the Latin cross as it shone centuries ago, and as it had previously shone over the basilica erected on the same spot by Constantine, and as it had most likely shone earlier yet over the oratory of Anacletus which stood there. High over every Russian cathedral and church stands the Greek cross. You see the Catholic cross over Episcopalian churches in England as in this country. It now surmounts many a Protestant Church of other denominations in the United States.

"It is the sacred scaffold that once stood at a place called Golgotha."

To the Editor of THE OCCIDENT:

Sir:—I observe in your issue of the 4th, an article signed "A Pastor," entitled "Presbyterians and Revivals," and in which the writer makes a feeble effort to champion the work accomplished by the Rev. B. Fay Mills in this vicinity, during what is known as the "Mills' Revival." As I was the author of the paper which led to the discussion which was, for the most part, *correctly* reported in the *Chronicle* of June 25th, I may be permitted to reply to this anonymous contribution. It were greatly to be desired the pastor in question had subscribed his name, for certainly there will be much conjecture as to his personality. I certainly congratulate him on the good luck which left him and his church in a better condition after the Mills' meetings than they were prior thereto. What a condition the field must have been in prior! How singularly different has this pastor's experience been from that of almost all the pastors with whom I have conversed on this matter. I cannot, at the present time think of *one* who desires to renew the experience of that time. I can scarcely think the "pastor" refers to Mr. Mills when he speaks of his "calm and scriptural" preaching. Many of us felt we had good reason to complain that however morally good Mr. Mills' preaching may have been, it decidedly lacked the sound scriptural foundation, without which, in my judgment, preaching is a failure. And as for the "calmness," a colored camp-meeting may be calm! Mr. Mills is to be credited with being probably the best organizer among the evangelists. If the after results were as permanent and satisfactory as the well-devised machinery promised, we should have no complaint to make. I can speak for leading ministers of other denominations as well as our own when I say, I do not personally know of a Church which is to-day enriched by the spiritual results of that protracted meeting. Many of us could tell with aching hearts of numbers who resemble the man spoken of by the Master out of whom the unclean spirit had gone, and of whom it may be sorrowfully said their last state is worse than the first. We do not discount good that may have been accomplished here or elsewhere, but at the meeting referred to it seemed to be the unanimous opinion that there should be "a more excellent way" if we are working for eternal results. Yours very truly,

D. HANSON IRWIN,

Pastor St. John's Presbyterian Church, San Francisco.

Church News.

Rev. Mr. Rice, wife, and excursion party of twenty-one, left for Alaska on July 9th.

Dr. Mackenzie and Dr. Hemphill have returned from their vacations, and are settled again in pastoral work.

Rev. Alexander Parker, of Orange, has received the title of D.D. from Hanover College, Indiana.

ECHO MOUNTAIN, CAL.—EDITOR OCCIDENT: At the recent communions of the Alhambra and Pasadena Calvary Churches, the Rev. A. A. Dinsmore, pastor, ten were received to membership—five by confession of faith. Beginning with July 1st, this field becomes self-supporting. This will help the Home Mission Board. But we believe it will also help the Church; such help for itself always does. At the last communion of the Boyle Heights' Church, Rev. W. S. Young, pastor, seventeen were received, eight by confession of faith. Four children were baptized. The Rev. E. N. Condit has gone to Oregon for a visit. Occidental College closed the most successful year of its history, in June past. President Condit is getting a good hold of the work, and the work a good hold of him, and characteristic enthusiasm is seen. It is probable that an electric car line will soon be in operation past the college door, and reaching out to Whittier on the east.

OAKLAND—PROPOSED CONFERENCE UPON THE MINISTRY OF THE HOLY SPIRIT.—A conference upon the ministry of the Holy Spirit is to be held by the churches of Oakland Presbytery, August 29th and 30th, in the First Presbyterian Church. At a recent meeting of the Oakland Presbyterian Ministers' Union it was suggested by Rev. Campbell Coyle that such a conference be held in the near future. The idea was heartily approved by all present, and it was decided that the conference should be held as soon as all vacations were over and things were running again in their usual way. Many of the brethren have said that for some time they have been feeling depressed at the great lack of real spiritual results attending their labors, and were ready to conclude that, among other things, it was due to their failure to give proper honor to the work of the Holy Spirit. This is his dispensation, and yet the tendency is to go on and work and plan, leaving him almost wholly out of consideration. The proposed conference is a recognition of this

fact, and also an effort to be set right in the matter. A committee consisting of Revs. Rice, Jones and Fish was appointed to arrange a program, and the following is the result:

On Wednesday evening, prior to the Conference, all prayer-meetings will be given up to the discussion of the Holy Spirit, each pastor being at his own Church.

Thursday, August 29th.—10 A. M.—Bible reading and prayer; "The Holy Spirit in the Old Testament," Rev. Owen Jones.

10:30 A. M.—Address, "The Person of the Holy Spirit," Rev. S. S. Palmer.

11:15 A. M.—Address, "The Indwelling of the Holy Spirit," Rev. Campbell Coyle.

2 P. M.—Bible reading and prayer; "The Holy Spirit in the Gospels," Rev. H. B. McBride.

2:30 P. M.—Address, "Hindrances to the Holy Spirit's Work," Rev. George Lyons.

3:15 P. M.—Address, "The Holy Spirit in Conversion," J. W. Ellis, D.D.

4 P. M.—Address, "Sanctification by the Spirit," H. A. Ketchum, D.D.

7:30 P. M.—Bible reading and prayer; "The Days Before Pentecost," Rev. F. H. Robinson.

8 P. M.—Address, "The Power of the Holy Spirit," Mr. Henry Varley.

8:45 P. M.—Special prayer service, Revs. Hunter and Clark.

Friday, August 30th—

10 A. M.—Bible reading and prayer; "The Day of Pentecost," Rev. Rhoda.

10:30 A. M.—Address, "The Holy Spirit in Bible Study," Rev. B. W. Perry.

11:15 A. M.—Address, "The Holy Spirit in prayer," Rev. J. C. Burgess.

2 P. M.—Bible reading and prayer; "The Holy Spirit in the Acts," Rev. E. F. Fish.

2:30 P. M.—Address, "The Holy Spirit in Bible Teaching," James Curry, D.D.

3:15 P. M.—Address, "The Holy Spirit in Winning Souls," Rev. J. S. Gilfillan.

4 P. M.—Address, "The Holy Spirit in All Church Work," Rev. F. S. Brush.

7:30 P. M.—Bible reading and prayer; "The Holy Spirit in the Epistles," Rev. R. Logan.

8 P. M.—Address, "The Holy Spirit in Revivals," E. S. Chapman, D.D.

8:45 P. M.—"The Holy Spirit Anointing for Service," R. F. Coyle, D.D.

9:15 P. M.—Consecration service, Rev. H. H. Rice.

COLUSA.—Dr. J. C. Eastman, pastor, is spending three months vacation in the beautiful mountain resort called

"Humboldt Valley," with his family. Dr. Eastman is thus hoping to entirely recover from a recent relapse of the trouble which followed his injury last fall. Mr. W. S. Wilson a student of the Theological Seminary is supplying the pulpit very acceptably for the time.

SAN FRANCISCO.—The Directors of the Presbyterian Orphanage have had an offer of 100 acres of land at Kellogg station, near Calistoga. The offer has been referred to the Advisory Board, and it is not yet decided whether the land will be accepted.

LOS ANGELES.—The trustees of the Westminster (formerly First) Church, have set forth a statement for publication as to the difficulties in their own body and with Presbytery. After rehearsing the history of the case, which has been fully given in THE OCCIDENT the statement concludes:

As to the differences between this church and the ecclesiastical powers, the ecclesiastical powers claim the right, not only to control this church in matters of faith, doctrine and discipline, but also the right to divide the old church into two new church organizations, taking away the name of the old church and giving it a new name, and appointing its spiritual officers; claiming also the right to divide the assets of the old church between the two new churches, and, on failure of the old church to obey its orders in these respects, to remove its officers and sever the church from its connection with them, and enforce the payment of the money award by legal process, and have appointed a committee of Presbytery to raise the necessary expenses and have charge of the litigation.

The officers of this church recognize their ecclesiastical authority in matters of faith, doctrine and discipline, but deny their right to take away our old name; deny their right to divide the old church into two new churches under the existing conditions; deny their right to divide the funds in the manner, or on the evidence, or by the processes employed, and deny their authority to enforce the claimed award by process of law.

They believe the claim of ecclesiastical powers over church temporalities unwise and unfounded, and subversive of the principles of patriotism and the best interests, both of the Church and the State, and cannot conscientiously yield their position, except by compulsion, especially so when they are acting strictly according to the wishes and specific instructions of the Church and

congregation, fairly and freely expressed.

Signed by the board of trustees of the First Presbyterian Church.

By GEORGE H. STEWART,
Secretary.

SAN FRANCISCO, WESTMINSTER.—Rev. Anselm B. Brown of Los Angeles supplies the Westminster Church of this city next Sabbath.

BOULDER CREEK, CAL.—I spent last Sabbath with this Church, whose pulpit is being supplied by our licentiate, E. L. Rich, the pastor, Rev. Alexander Aiken, being in Ireland enjoying a vacation. Mr. Rich is doing faithful and acceptable service, preaching every Sabbath at Boulder in the morning, at Ben Lomond in the afternoon, and at Felton in the evening. The primary class in the Boulder Sunday-school is a model one in size at least. The church has fifty members and the primary class sixty. This shows what a faithful and enthusiastic teacher can do. C. E. B.

SAN FRANCISCO.—Two Presbyterian ministers of San Francisco, Rev. J. E. Scott and Rev. E. J. Dupuy, will establish a radical newspaper which they will call the *Socialist*. They say that they do not wish to sugar-coat their new departure, but will come right out and give it the proper name. It is best that they should; the public has a right to complain of the number of disguised socialists, of half-baked socialists, of socialists who insist upon being known as some kind of hyphenated Christians; but with frankly avowed socialists there can be no quarrel except such as is necessarily involved in proving to them their mistake. Therefore we congratulate Revs. Scott and Dupuy on their manly course, and though we do not look for a long life for their newspaper venture, we can give it a cordial welcome.—*Oakland Enquirer*.

SAN LEANDRO.—A number of the friends of Mrs. B. W. Perry, wife of the pastor, appreciative of the faithful work that lady has been doing since her connection with the San Leandro Presbyterian Church, last week made up a purse of about \$20, which they presented her, with the information that it was to enable her to take a trip and a rest. Mrs. Perry is consequently enjoying herself for a few weeks at Pacific Grove.

HAYWARDS.—The First Presbyterian Church of Haywards has incorporated, with the following trustees: Dr. George E. Alexander, George Gray, Joseph T. Machado, Frederick C. Batchelder and Walter M. Bullock.

SAN FRANCISCO.—"Relation of Civilization to Dogmatic Theology," was the theme of a paper read at the Ministerial Union by Dr. Alexander, who occupies the chair of ecclesiastical history at the San Anselmo Theological Seminary.

The Doctor defined dogma as "a clear, concise statement of truth." He expressed the belief that man develops in proportion to his intimate relation with God. He dwelt upon the theory that dogmatic theology is the strongest element used in man's civilization, and stated that Calvinism, as administered by Presbyterianism, is the best man-maker, or developing agency of the best in man.

Judge Thornton said he believed with Dr. Alexander that Calvinism has had much to do with obtaining liberty, and considered it as on the "impregnable ground of unanswerable logic." He wished to call attention to the fact that originally Congregationalists and Independents were Calvinists.

LOS ANGELES.—The Spanish school at No. 1039 Macy street, Boyle Heights, welcomed its friends to its closing exercises, June 28th. The two class-rooms opening into each other were crowded with interested guests, anxious to show their appreciation of the work that is being done. The program consisted of songs by the school in Spanish and English, and of speeches and recitations in both languages.

After the children had finished their part in the afternoon's exercises, various friends of the school gave speeches, brief and to the point. The Rev. A. M. Merwin spoke of the aims of the work and of its practical benefits. The Rev. Carlos Bransby spoke of the power and growth of missionary work. Dr. Ewing, Dr. McKittrick, and Mr. Newell, and Mmes. Newell and Forsyth spoke briefly. Mr. Bransby was asked to speak to the children in Spanish, that the audience might hear some pure Castilian. He accordingly delivered a very well-worded and appropriate speech to the children in his native tongue, urging them to shun bad books and bad companions, and to live worthy lives that thus they may become good and useful men and women.

As a conclusion to the exercises, Rosita Sanchez, the star pupil, was presented a gay bunch of flowers.

This school had its origin ten years ago, when Miss Ida Boone started a day school under the auspices of the Presbyterian Home Missionary Society. At present ten children live in the home all of the year except for a two months' vacation. Over a score of others attend

the day school. There are some twelve rooms in the house, the Churches of this Presbytery having assisted in fitting them up. The Third Presbyterian Church fitted up one bed-room, Pomona another, Tustin another, Mrs. Sarah E. Hunt a fourth, while the fifth was furnished in memory of Mrs. Eleanor Mc Clung.

The Rev. A. M. Merwin of Pasadena, a man who has spent nineteen years in work in Chile, is pastor of the congregation which assembles here every Sunday for services which are conducted entirely in Spanish. Miss Ida Boone is the teacher of the day school, Mrs. L. M. Stevens is the matron of the home. The children are received without charge, entirely free.

The aim of the school is to give the children a good common-school education, to teach them to read and write Spanish as well as English, instead of throwing away their inheritance from their parents, to give them training in cooking and other household duties, and to give them sound religious education. When these children return to the homes from which they come they will inevitably be missionaries of good habits and right living.

DEAR OCCIDENT.—Since it was first organized this Church has existed in its varied history, without any internal organization. At a recent congregational meeting, By-laws were adopted, elders, a deacon and trustees were elected. On a succeeding Sabbath the new elders and deacon were ordained.

The Session is now composed of J. Hartman, A. Gillis, E. C. Bank, W. D. Amick and W. J. Mitchell. Deacon, E. Lawes; Trustees, Mrs. Amick, Mrs. Withington, Geo. Woolsey. J. P. Surface and H. Stewart.

At our communion on July 7th we received into the Church one person on profession of faith. The Church is gaining in strength and spirituality and the future looks very hopeful. Sincerely yours, GEO. H. BIGELOW,

Pastor Presbyterian Church, Ione, Cal.

PLACERVILLE, CAL.—The Presbyterian Church at Placerville is greatly prospering under the ministrations of the pastor Rev. Bernard D. Sinclair. On Children's Day, a special service was held, with a fine musical program and profuse decorations, in the church. The pastor preached a special sermon to the children. There was a large audience present and an offering of twenty dollars was made to the Board of Publication and Sabbath-school work.

A Junior Endeavor Society is in active

operation, under the superintendency of Mrs. B. D. Sinclair. It numbers twenty-two members, all active. There have been added to the Church since Pastor Sinclair came last September sixteen members on profession of faith and two by letter. The congregations have more than doubled in attendance and the Sunday-school is growing.

OAKLAND.—Rev. S. S. Palmer, pastor of the Brooklyn Church, returned from his vacation so as to preach on the 7th inst. A loving people greeted the pastor and listened to a strong and uplifting sermon on Faith, Rom. iv. 20. "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God." On last Lord's Day the communion of the Lord's Supper was celebrated and seven souls added to the Church. Children's Day services will be held on the first Sunday in August. Those who sit under Mr. Palmer's ministry are fed with the pure gospel.

OREGON NOTES.

PORTLAND, CHINESE MISSION.—The closing exercises of the Chinese Mission, held in the chapel of the First Church, were exceedingly interesting and reflected great credit on the school, which is in charge of the Rev. W. S. Holt, now D. D. by the action of Ripon College, Wis., his alma mater. This is an honor well bestowed, and well earned by the recipient who for nearly twenty years has devoted himself to the work among the Chinese. Dr. Holt and family are now at their summer home in Ridgefield, Washington, in easy reach of the city where the Sabbath work is maintained throughout the year.

ST. JOHNS.—The pastor, Rev. J. V. Milligan, is spending a couple of weeks in Southern Oregon where he is engaged in conducting a Bible study class in the Chatauqua at Ashland. No pastor in the city is more beloved by his people than Brother Milligan.

SELLWOOD.—The Rev. W. S. Wright has done splendid work in Sellwood this year. His Church is considered easily in the lead in that locality, though he has had to work at great disadvantage holding services at Fulton and Bertha a good part of the year. It is hoped that Bertha and Fulton may be set off in a separate field next year.

WESTMINSTER.—The pulpit is being supplied by neighboring pastors during the month of July while their gifted pastor Rev. W. P. Miller is at Boston uplifting the ensign "Portland '97" as

[Continued on Page 17.]

Contributed Articles.

THE PRESENT STATE OF CHINA.

BY REV. J. N. B. SMITH, D.D., NINGPO.

The subject is a large one, and as fluctuating as it is large, so that whatever may be true of China to-day, it is possible that something nearly opposite may be true to-morrow.

Although the treaty of peace has been ratified, and hostilities have ceased, it is hard to say whether or no peace is secured, and when we are called on to answer the question "What has been gained by the war?" we are equally at a loss to answer.

As to what Japan has gained by the war, it is not the purpose of this article to discuss, and it is enough to say that present appearances indicate that China has beaten Japan in diplomacy as badly as Japan beat her in war.

The war has been valuable to the world at large in that it has shown up the two countries at their true valuation better than any other method could have done.

When the war began, the friends of China generally, admitted the possibility of Japanese success at the beginning, but all felt, that in the end China would win by mere force of numbers, especially as they felt that China had right on her side. Even those most familiar with the country were surprised to find how thoroughly corrupt the whole administration had become. There arose the hope that the success of Japan, would so humiliate the officials that they would be ready to institute much needed reforms.

This would have been a distinct gain for China, but here again the friends of China who hoped for reforms were disappointed.

China has not been humiliated, and is apparently as far from reform as she was before the war began. Comparatively few of the people ever know that their troops have been beaten; and if they did know it, they would not feel disgusted, partly because they have a very contemptuous opinion of their soldiers and partly because they are deficient in physical bravery.

The cowardice of the people is manifested in this, that they saw no absurdity in cringing to a nation whom they professed to despise, and humbly begging for peace.

But in the terms of peace China shows her hand, and a master hand it is, in the

arts of deceit and diplomacy. Her appeal for peace was timed so that the Japanese advance on her capital was stopped, and so arranged as to throw upon Japan the burden of blame if the war was continued, and succeeded in securing peace upon terms that are a practical triumph for China when the circumstances are considered.

China had previously asserted the independence of Corea. The Liao-tong peninsula was ceded by the Chinese who knew that Japan would be compelled to withdraw, by Russia or the other nations. They doubtless hoped that England or France would object to Japanese occupation of Formosa, and there is no doubt that they have aided and abetted the Formosan rebellion, and opposition to the Japanese.

Compared with what Japan demanded, and might have secured in the way of commercial concessions, those actually promised are trivial, and to judge by the past will not be granted if it be possible to prevent it by any official chicanery or obstruction. The indemnity will probably be paid, at least, in part, but the officials who handle it will not be the losers. While large in the aggregate, the total is barely one dollar for each subject of the emperor.

The result so far is that the Chinese are as proud and boastful as before. They have no intention of altering their methods of administration. Like the sick wolf in the fable, they do not care to have the present flock of official flies driven away, lest a new and hungrier flock take their place. The anti-foreign outbreaks which have occurred in the last few weeks, show that the Chinese have no desire to adopt foreign advantages, or to profit by foreign friendship; but they are the same egotistical, self-satisfied humbugs they have always been; and the impression is gaining ground that the time is not far off when China will be divided by the European nations.

It is reported that the uprising in Kwangtung (Canton Province), is gaining large numbers of adherents. The latest news is that the rebels profess to be Christians, and are led by returned emigrants. So far, they have conducted themselves well, and have received no additions from the banditti. They propose to march to Peking, oust the Manchus and set up a Chinese dynasty. God only knows what the outcome will be. May he have mercy on poor China, and save her from herself.

NINGPO, June 11th, 1895.

CHANARCILLA, CHILE, S. A.,

May, 1895.

THE OCCIDENT:—I have just written you about our trip in from Tocopilla and stopped when Mr. Olsson and I had reached Santa Fe.

The next day the company gave us their coach, a dilapidated specimen of an ancient American buggy. In this we went to "La Iberia" This is an unfinished plant, but we had access to the dining room of the workmen, a large shed, with dirt floor, but provided with benches.

It seemed best to have the afternoon for the meeting. There were about 150 present besides several uninvited guests. A big porker wanted to pass from the back yard to the street, through the room. He was allowed to pass and two dogs who thought that on them devolved the duty of keeping order set up a barking that subsided only when the visitor from the rear had with all dignity disappeared in the street. A hen and chickens wandered into the sacred precincts, but I think she was a Catolica romana, apostolica hen. So with a loud series of clucks she called her brood out of danger and left us undisturbed. I announced that I would be glad to see any friends of the Gospel at night, with the idea of forming a group. At eight we went and found more people than in the afternoon. So we had to have another meeting. The next day we took horses to go to "Buena Esperanza." Here we had the use of the dining-room, and had, perhaps, two of the best meetings we had in all—there were between 150 and 200, together with a large number of the company of soldiers quartered in that officina. In all the meetings we had the best of attention, and I am sure that the preaching of the Word found hearty response in many minds.

A few weeks previous in Santa Isabel some priests had held a meeting in the schoolhouse, but the people made fun of them and made all sorts of noises to disturb the meeting. In all these nine meetings we had not a word of interruption, only once an old man full of liquor said a few words, but was quickly quieted by the people themselves. It is evident that the people are tired of the priests, and will none of them, and that there is a growing sentiment in favor of the Gospel, but like all such changes in public opinion there will naturally be a drifting to opposite views, and then a coming back to a higher truth.

In Tocopilla, Mr. Olsson spent the days selling bibles and disposed of over

one hundred dollars (\$100) worth, and at the various oficinas he sold three hundred dollars (\$300) worth more; the best sales of bibles he had ever had.

We returned to Tocopilla expecting to arrive in time for the night meeting on Wednesday, but the train was late, and when we entered the station yard the train backed in and was switched on a wrong track.

The little car we were in was badly splintered, and Mr. Olsson got a severe blow in the pit of the stomach, and your correspondent a good cut over the eye. There were no other persons injured, but the escape was a narrow one. I went to the meeting, but did not say much, though I tried; but the cut would bleed a little over my eye, so I could not manage my thoughts and express them in fair castellano. We had a good service the night following. We were in this field 18 days, and Mr. Olsson spoke 20 times, and it was my privilege to speak 23 times; or, in other words, over \$400 worth of Bibles sold and 43 addresses, with 6 marriages, and 4 baptisms. And Mrs. Fraser signalled the occasion by presenting her husband with another boy.

I want to add what I wrote to a minister in the States, so that you can join in the shout if you will. I wish some stentorian voice would shout to every member of our Church that ten cents from each one each Sunday would supply all the Boards need to carry on their work, and would allow a liberal extension. Chaplain McCabe a while ago shouted in the M. E. Church "a million for missions." Let the Assembly shout for ten cents a Sunday from each member. Not "tenths," not "hundredths," but ten cents each a Sunday. A packet less of cigarettes, a dish less of ice-cream, two car rides less, two Sunday papers less, one nonsense less, one gratification less of the appetite, one less of the 1,000 needless things we buy, one less each week of these things would fill the treasuries of all our Boards.

This with the sums conscientious givers bestow, would make a magnificent showing such that every secretary, every missionary, every pastor, every member of the Church Militant, would skip like lambs and all the trees would clap their hands; the deserts of America, of Asia, of Africa, of the isles of the sea, of Chile, would blossom as the rose. What a jubilee there would be in our Church at ten cents a member each Sunday. What pastor's salary would be less, what member's happiness would be curtailed, at ten cents each a Sunday. Our boards would have \$4,500,000

to divide among them, with which to do the business of the Lord. *Ten cents each a Sunday. Shout it out.* Let each of the 900,000 members hear the simple call. Let the dimes roll it. Pour in these dimes on these secretaries, immerse these treasurers with these dimes, snow the Boards under these dimes, one each from the members of our Church, each Sunday. Let the saints follow the dimes with their prayers. If Satan "trembles when he sees a saint upon his knees," what a stampede there will be among the imps of darkness when they see each Lord's day the hands of Presbyterian saints stretched out towards the throne of divine grace, and in each hand a nickel, and the voice of prayer seeking God's blessing. Two nickels make a dime; a dime a Sunday from each member makes a half eagle a year, or 450,000 eagles to fly through the heavens. Let these eagles go free. Let them fly to the uttermost parts of the earth. Let them carry the Gospel to the falling millions. Let this sum of \$4,500,000.00, at ten cents a Sunday each member, come into the treasury of our boards, and this sum, accompanied with the prayers of a believing and obedient people, would make an era in the history of giving, of praying, of working of missions. Thus would our beloved Church be freed from the charge of forgetting the Lord either in her adversity or in her prosperity. Here you have a brief account of a trip to a desert region, and also a cry from Macedonia. May the Lord bless our Church!

Very sincerely your friend,

JOHN MATHER ALLIS.

CAIXA 14, SAO PAULO, BRAZIL.

APRIL 3, 1895.

MY DEAR YOUNG PEOPLE OF THE CALIFORNIA SOCIETIES OF CHRISTIAN ENDEAVOR:—This letter, which I write upon Mrs. Fry's announcement that I have been chosen as your missionary, seems like a letter home. I wonder if a copy of it will be read in the little prayer meeting room in the San Pedro Church where seven of us once organized a Society, and where we afterwards sometimes found the Lord so near. If it should be read there I want all my "Youngsters" who must now be the active members, to feel that their old comrade is writing to them. And in the other societies I must have here and there a personal acquaintance. Even in California five years does not wipe a memory out absolutely. I was ordained in the little old church in San Diego, and remember so well different churches that I have visited between Brother

White's forlorn hope at Ensenada and the church where I attended Synod in Sacramento.

I wish you could see my surroundings while I write as clearly as I see your hills, to-day so gay with eschscholtzia and Mariposa lily, mustard and baby-blue-eyes, and all the flower host of the summer land. There are three Californians here in the Sao Paulo Station—Miss Scott, formerly principal of the Eighth street school in Los Angeles; Miss Baxter, once a teacher in the Geary and Eighth street school, and myself. We have a reminiscent "California Hour" occasionally, and make our colleagues feel that an *Examiner* "State Edition" is comparatively modest in its praises of the Golden State.

But of course you want to know what we are doing here. Imagine a big public school, a little public school, a high school, a small college, a small normal school, two big boarding houses, two shops for manual training, two mission churches with Sabbath-schools, etc., all combined under one management, and you have an idea of our work. We have about five hundred pupils and twenty-seven teachers. I have charge of the boys' boarding house, where we have forty-eight boarders; and the special business of the college, which has twenty-two students. I wish you could see my boys—both my school boys and my college boys. The little fellows are as quick, wiggly and generally uncertain as though they spoke United States. The college boys are a fine set of workers, and study better, on the average, than boys at home, for the boys that want an easy time go to the preparatory classes of the State Law School.

A day here is very busy. The rising bell rings at 5:45, and at 6:10 we have morning coffee. Until 6:30 I hear requests from the boys and see to things generally. From 6:30 to 8:00, shop and study hall occupy the boys, and I have the chance I am now improving to write letters. At 8:05, inspection; 8:20, breakfast; 8:45, morning worship; 9:00, the boys start for the day school three-fourths of a mile away; 9:30 to 3:00, the college is in session, and I am teaching, with the exception of three hours in the week, saved out to give me a chance to get to the city during banking hours. At 3:20, the college boys are gone, and the school boys get home; 4, dinner; 4:30, shop for one division of boys; 6:30, study till 8:00; 8:30, boys go to rooms; 9:00, lights out in rooms; 9:30, night inspection; and then my school day is over, and I have a chance to work. On

Sunday we all go to church and Sabbath-school, and have besides a Bible lesson, a song and a story at home, while detachments of the Christian boys conduct mission services at two points in the city. Sunday is a very busy day for the workers, but the meeting the boys enjoy most is a boy's prayer-meeting held at 8:10 on Thursday evening. This is practically a Christian Endeavor meeting, though not organized as such. All the older boys attend, and many take part. The influence on their lives is clear and marked.

Of course you understand the aim of all this work. During centuries the Romish priests tried to keep the people ignorant. When the power of the Church broke down through corruption, infidelity began to teach the people a false learning that ignored or denied God. Our schools stand out as the representatives of Protestantism, of a pure faith in God and a real love for man. Their influence is immense. More than 2000 ex-pupils are scattered all over the neighboring States, and every one respects Protestantism. Many hundreds have confessed Christ. Everywhere they are a proof that we are not a danger to the State and people, as the priests claim. Everywhere they welcome their old teachers and pastors, and open opportunities for getting at their neighbors. We of the schools are the Sappers and Miners of the Missionary Army.

Some other time I will tell you about our preaching work, our Sabbath-schools, and the other work we carry on; but this letter is already too long.

With love to my known and unknown friends in the Christian Endeavor, I am,

Your fellow-workers, in the name of Christ,

W. A. WADDELL.

NEW YORK, June 29, 1895.

EDITOR OF THE OCCIDENT, SAN FRANCISCO, CAL.: Nearly two years ago, the Christian Men's Temperance Union of America, launched its popular movement of total abstinence for Christ's sake upon interdenominational and unpolitical lines, by sending its prospectus to the religious press, who widely published it, with immediate and gratifying results.

The National Committee now wishes to report progress through the same source. It will be remembered that the movement was one to rescue the temperance work from being merely a reformatory measure, and to establish it in the place given it in the Bible, as one of the "fruits of the Spirit," and trying to enlist Christian men and women

everywhere, to witness for Christian temperance, by wearing our emblem or badge, the blue, signifying "Total Abstinence," the white cross indicating that it is worn from a Christian standpoint. Each wearer agrees to select one special drinking person to pray for regularly, and try for an entire year, in any proper way that presents itself, to win them to a Christian life, and encourage them therein.

The names of the National Committee, with headquarters at 433 Lexington avenue, New York City, are as follows:

John S. Huyler, President, Col. H. H. Hadley, Vice-President, and Director, George F. Langenbacher, Recording Secretary and Treasurer, Albert E. Yates, Corresponding Secretary, Samuel H. Hadley, Rev. B. Fay Mills, Thomas Edward Murphy, Rev. Charles Henry Mead, Rev. S. Edward Young, Charles N. Crittenton, Honorable John G. Woolley, H. M. Moore, John H. Murray and Col. William Evans.

REPORT OF PROGRESS.

Since the organization of The National Christian Men's Temperance Union, many thousand badges have been asked for, throughout the United States and Canada, by circles, clubs, unions and individuals, the members of the Brick Church of Rochester, New York, for example, having purchased nearly a thousand badges and pins. (The badge for men is worn as a button, and it is attached to a pin for ladies' use.)

Many local Unions, of from ten to two hundred and fifty have been formed; also many Circles of from five to twenty. Besides this, several Churches have organized Temperance Societies, Leagues, Guilds, Legions and Sodalities, bearing the name of their respective Churches, their simple constitution and by-laws embracing the above principles; but all use the same badge, which is the only direct connection they have with the said National Committee. Besides this, many Christian Temperance Committees have been formed on this platform, in Sunday-schools, Young Men's Christian Associations, Young People's Society Christian Endeavorers, Epworth Leagues, King's Daughters, and Sons of St. Andrew's Brotherhoods.

It looks as though this movement is the evolution from all previous plans of temperance, and that God is greatly honoring and blessing this endeavor to honor the Holy Spirit, in connection with temperance work.

Nearly 25,000 consecrated Christian people have each selected one slave to drink, and are trying to reclaim them and establish them in some branch of

the Christian Church. Hundreds, by their efforts have already been redeemed through the costless cure—the precious Blood of Christ, and the enthusiasm of those who have been the means of their salvation, is great.

The aim of this movement is not to weaken but to strengthen Churches, and the National Committee, in good faith, invites the co-operation of all denominations to that end.

Those who wear our badge agree not to criticise Churches or Church members, or those connected with any religious or temperance movement, even in private conversation, and whether formed into a local Union or a circle, or wearing the badge simply as an individual, they stand in their community for total abstinence and rescue work in connection therewith.

Any member of a local, or The National Christian Men's Temperance Union, to be in good standing or to be entitled to vote at its meetings must attend his or her church on Sabbath, and the prayer or class-meetings once a week, if possible, and are considered out of place in any of the meetings of the Union, upon the prayer or class-meeting nights of the Church to which they belong.

A NATIONAL CONFERENCE TO BE HELD.

Preparations are now being made for a great National Conference to be held in New York City this fall or winter, under the direction of the National Committee. The object will be to have a free discussion by level-headed laymen from all parts of the country as to methods of work by which to carry into effect in a practical manner the principles of the Christian Men's Temperance Union in every city, town and hamlet. Prominent speakers will address the Conference and every delegate is expected to take part. Arrangements are being made by which delegates will be entitled to a reduction of railroad fare, to and from the Conference, and will be entertained while in New York.

To be a delegate, a man or woman must be a member of a "Local Union" in co-operation with the National Committee, or a "Blue Button Circle," of not less than twenty members, and be elected by said Union or Circle as delegate.

Parties desiring to become members of the National C. M. T. U., or to organize a Circle of from five to twenty, or a local Union, will please address Col. Henry H. Hadley, Vice-President and Director Christian Men's Temperance Union, 433 Lexington ave., New York.

The President and majority of the officers and members of a Union or Circle must be men, but consecrated women who subscribe to its principles are cordially invited as members.

Parties interested are requested to write immediately for full particulars.

Occident Sunday School.

LESSON FOR JULY 21, 1895.

Nadab and Abihu. Lev. x. 1-11.

Golden Text.—"Do not drink wine nor strong drink, thou nor thy sons with thee." Lev. xvi. 9.

Practical Points.

"God's man will do God's work, in God's place, in God's way, for God's glory." vs. 1.

The only way to serve acceptably is God's way. vs. 1.

Never trifle with holy things. vs. 1.

God should be obeyed to the letter. vs. 1.

To come before God, without that which satisfies judgment, is to bring that judgment upon ourselves. vs. 2.

Stern measures in the beginnings of evil are kind. vs. 2.

If you would comfort men, you must know God. vs. 3; 2 Cor. i. 4.

The most quieting consolations in affliction are from the Word of God. vs. 3.

It is good to compare God's Word and His works. vs. 3.

Rebellion speaks, resignation holds its peace. vs. 3.

God's service must be first. vs. 6; Matt. 6. 33.

Those who would come near to God cannot touch wine. vs. 9.

Men are responsible for indulgence as well as for results. vs. 10.—*Sunday-school Illustrator.*

LESSON FOR JULY 28, 1895.

Journeying to Canaan. Numbers x. 29-36.

Golden Text.—Numbers x. 29.

See the Christian as a Pilgrim.

I. HIS DESTINATION. "The place." As Christians "we are journeying" from the land of slavery, through the wilderness experience to the *place* of which the Lord said, I will give it you. On the night of his betrayal, Jesus comforted his troubled disciples with the words, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself." Once when Cæsar gave a magnificent present to one of his subjects, the recipient said, "Sire, I am unworthy of such a gift." But Cæsar replied, "It is not the question, what you are worthy to receive, but what the Emperor is worthy to give." And the place Jesus will give us at His "appearing" will be worthy of "the King of kings and Lord of lords." Not an intangible, ghostly place, but a real, beau-

tiful, substantial "mansion." We are told that "When He shall appear, we shall be like Him." And He is not a spirit but a veritable man with flesh and bones and hands and feet, who knows His friends, communes with them, and cares for their interests.

Because Jesus said, "I go to prepare a place," we, as pilgrims, say confidently, "our citizenship is in heaven, from whence also we look for a Savior." Phil. iii. 20. Our hope, as A. J. Gordon says, "is not in assimilating ourselves to present conditions, but in following the Lord in the upward path of glory."

St. Cuthbert, driven upon the coast of Fife in a terrible snowstorm, said to his disheartened companions, "The storm bars our way over the sea; the snow has closed our path upon the land, but the way to heaven lies open." Jesus ascending into Paradise, opened a way thither which will never be closed until He redeems His promise, "I will come again and receive you unto myself."

II. HIS ASSURANCE. "The Lord said." The Word of God is the ground of our assurance, the guarantee of our safety. A gentleman lay upon his death-bed. Long had he sought assurance in vain. One day a letter came pointing him to Christ, the Word of God, Jno. i. 1, as the foundation of His peace, Eph. ii. 14, and adding this bit of a poem,

"Clean every whit! Thou saidst it Lord;
Shall one suspicion lurk!
Thine, surely, is a faithful Word,
And thine a finished work."

Resting on the sure word of God he found, "all Joy and peace in believing," Romans xv:13, and grew strong in spirit as he grew weak in body. Just before he passed away he asked the wife to place the letter under his pillow that he might die with his head resting upon "the Word of God which liveth and abideth forever." 1 Peter, i:23.

III. HIS INVITATION. "Come thou with us." "He that is wise *winneth* souls." Prov. xi:30, R. V. A lady returned from an excursion to California said, "We stopped for dinner at a little mining town. We could see the saloons open, and companies of men playing cards. Governor Robie was with us. We issued a call through the village to come to the station for religious services. I went to one of the gambling dens and asked them to 'Come.' One man threw down his cards, and started to his feet exclaiming, 'Yes, I want to go; I haven't heard a prayer for thirty years.'"

IV. HIS INFLUENCE. "We will do thee good." "What goodness the Lord shall do unto us, the same will we do

unto thee." Godliness is gain. "He that walketh with wise men shall be wise."

"No life
Can be pure in its purpose and strong in its
strife,
But some other life will be purer and stronger
thereby."

In a cemetery, on a little white stone, were these words, "A child of whom her playmates said, 'It was easier to be good when she was with us.'"

V. HIS PERSEVERANCE. "Leave me not, I pray thee." vs. 31. "It shall be it shall be." vs. 32. "Moses pressed his invitation. An invitation worth giving is worth repeating. Jno. i. 29, 36, 37. An invitation worth repeating is worth urging."

It is the persevering soul that wins the reward. It is said that Ole Bull, the musician, and Ericsson, the inventor were friends in early life but drifted apart and did not meet until both were renowned. The first time they met Ole Bull invited Ericsson to his concert, that night, but the inventor declined, saying he had no time to waste. Many times afterward as they met the musician extended the same invitation which was always refused. At length the master of the violin pressed his friend urgently, saying, "If you do not come I shall bring my violin and play in your shop." He was answered half playfully, half angrily, "If you bring the thing here, I shall smash it." But Ole Bull kept his word and walked into the shop with his violin. Seeing the evident displeasure on his friend's face, he began conversing with him about the scientific and acoustic properties of certain woods. From that they passed to a discussion of sound waves, semitones, etc. At last to illustrate some point, Ole Bull played a few improvised chords. From this he drifted into a rich melody. The workmen dropped their tools and stood in silent admiration. He played on and on, and when he finally ceased the great inventor looked up with moist eyes and said, "Do not stop. Go on! Go on! I never knew until now what there was lacking in my life." What Ole Bull did to win his friend to a love of music, we are to do to win others to the love of Jesus.

VI. HIS PROTECTION. "The ark of the covenant of the Lord went before them to search out a resting place for them." The ark was a chest about fifty-four inches long, thirty broad, and thirty high. It was the first article of the tabernacle made. It was a visible symbol of the presence of the invisible God, a pledge of his faithfulness, a type of *Him* who wrought out

the plan of salvation to which it pointed. Made of the wood of the desert, it told of Jesus as a "root out of a dry ground." Covered with gold, it represented His divinity and glory. In the ark the law was preserved. The law was kept in the heart of Jesus. He could say always, "I delight to do Thy will, O my God: yea Thy law is within my heart." The pot of manna told of God's providential care. The rod of Aaron with its almond blossoms teaches us that the priesthood of Christ must not be usurped and cannot be dispensed with.—S. S. *Illustrator*.

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* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

LADY HENRY SOMERSET SPEAKS IN BEHALF OF THE ARMENIANS.

CONTRIBUTED BY MRS. ROBBINS.

A large public meeting was held in St. James Hall, London, in May, under the presidency of the Duke of Argyle, to protest against the fiendish atrocities perpetrated in Turkish Armenia, and to insist upon the speedy fulfillment of the 61st article of the Berlin Treaty, and of the Anglo-Turkish Convention of 1878.

On the platform were the arch-priest of the Armenian congregations in England, and the delegates from Armenia, in their picturesque attire, lords and ladies, members of the House of Commons, and several clergymen.

The front of the platform bore the legend, "The Armenians claim the right to live peacefully in their native land." Many speeches, showing intense feeling, were made by distinguished men, and Lady Henry Somerset uttered the following burning words in behalf of this persecuted people. The crescent of the Turkish mosque has become the scimitar of the bloody-handed Turkish soldier. Henceforth that cres-

cent stands forth in the eyes of all nations as impossible to cleanse as the hand of Lady Macbeth, while the cross gleaming on 10,000 church spires, sheds forth the mild effulgence of a beacon that means deliverance wherever its heavenly rays extend. Never were these two symbols of a dying and ever-living cause set over against each other in a contrast so vivid and significant as now. The martyrdoms of the first century in Jerusalem have been suffered again at Sasun. The hills and valleys of Judæa are hardly more sacred than the blood-saturated hills and valleys of Armenia. What was the crime of the Armenians? That they cherished in their brave and royal hearts the Gospel of peace on earth and good will to men; that the Bible was their most sacred possession; that the home life had one central figure rather than a group of women despoiled of their choicest heritage—the lifelong fidelity of one man to whom their own had been faithfully pledged. This was the stone of their stumbling, the rock of their offense in the fierce eyes of their Moslem foe. Three figures stand forth on the lurid canvas of this history; the priest who had sustained and comforted his little flock, gathered with him in a cave on the hillside, but was too old to flee when the Turks searched out their covert. He was afterwards found bayoneted, mutilated, and his reverend gray hairs half concealing the red sign of the cross that had been cut on his forehead—indelible mark of the undying hate that the followers of Mahomet cherish for the disciples of the Galilean. Another is the scene when Shakkeh, the sister-in-law of Krikor, the famed Armenian leader, herself a woman well known for her high character, courage, and wealth, took her little boy in her arms, and, being pursued by the savage soldiery, flung herself down a precipice, beneath which she was found dead by faithful friends who came to seek her place of martyrdom, and, as they simply said, "We buried her and the little one in remembrance of the hospitality we had so often enjoyed in her happy home." The third is a young wife and a mother but eighteen years of age, who, hunted like a partridge on the hillsides, ran with her little three months' old boy in her arms until she was overtaken by the Turkish troops and her boy slain before her eyes, his little form being tossed on their bayonets from one soldier to another; and as she turned to fly they began to despoil her of her clothing, when, to their surprise, they found on her a belt filled with gold coins, and during their quarrel over the distribution of this booty, she slipped away and concealed herself among the

fastnesses of the rocks, where she was afterwards joined by her husband, and the two escaped and are here with us to-night. (They stood up amid loud cheers). For what did they die—the good priest, the brave lady, the hunted little mother's child? They died that the Gospel—which raises woman up, and with her lifts towards heaven the world—might have free course to run and be glorified. They died that the untrammelled, beneficent, consecrated life of England's purest womanhood might slowly come to women in their own beautiful and pleasant land. For they knew as we do that even as the progress of a June day is traced on the earth's map by the sunshine, so the widening way of a free Gospel is traced by woman's happiness and manhood's exaltation. For them, already Christianity has done much; for us, it has done more; to them, its tender dawn has come; to us, its noontide splendor. It is fitting that an Englishwoman's voice should be lifted up for the Armenian woman in this great circle of England's power, culture, and opportunity. A hundred thousand women, wearing the white riband—emblem of purity and peace—are invisibly present with me as I stand here trying to represent their holy indignation and burning love for their sisters yonder, in the clutch of the harem-despot of Constantinople. The watch-word of our great nations to-day should be, not "peace with honor"—for these are words, that in presence of the lamb upon Armenian hillsides to which no wind is tempered, become a reproach if not a blasphemy; but rather let us cease to cry peace, peace, when there is no peace; and, lifting up our hearts to God for power, let men and women throughout the English-speaking race, in broad America and Great Britain, highly resolve that the rallying cry of Armenian deliverance shall be peace with purity, peace with fidelity, peace with loyalty, firm and unfaltering to the Gospel of Christ and the golden rule. (Loud and prolonged cheers.)

Home Missions.

OUR MISSIONARIES.

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*Articles designed for this column should be sent to
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Mrs. F. O. Maxson, Mare Island, Pres. of the Beneco
Presbyterial Society for Home Missions; vice Mrs. W. ia
Nole. B

QUARTERLY MEETING OF SYNODICAL COMMITTEE.

The June meeting of the executive Committee of the synodical Society of Home Missions met in San Francisco.

The devotional exercises led by Miss Chase, of Santa Rosa, were very helpful in preparing us for the important business before us.

Four Presbyteries were represented Oakland, Benicia, Sacramento, and San Francisco. We hoped to have San Jose represented. The Presbyterial president of Stockton Presbytery was kept at home by illness in her family. Members of the synodical committee who have not heretofore met with the executive committee, greatly aided in all business. We most sincerely hope that all who belong to the synodical committee will make an effort to attend the meetings in the future.

The usual business was transacted and various committees were appointed.

The Society was invited to hold the Annual Home Missionary Meeting in the First Presbyterian Church, San Francisco. The invitation was accepted, and arrangements were made accordingly.

The meeting will be held Wednesday and Thursday, October 16th and 17th. We will have an Executive Committee meeting Wednesday forenoon at 10 o'clock. The regular meeting will begin at 2 o'clock in the afternoon, and close early for a reception the same afternoon.

The sessions will continue through Thursday, adjourning in time for delegates to reach San Jose that evening. Mrs. R. B. Goddard, 1507 Larkin street, is chairman of Committee of Arrangements. A committee was appointed to bring in names of officers for the coming year, Mrs. R. F. Coyle, Oakland, chairman; Mrs. H. T. Ames, San Francisco, and Mrs. F. O. Maxson, Benecia.

SYNODICAL PRESIDENT.

Woman's North Pacific

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MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M.

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second st.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

*All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

The North Pacific Board pledges an advance for the present fiscal year, and takes for its special object, in the home

land, the *Santa Fe Boarding School*, concerning this school are found in one of the valuable leaflets in the depository.

Through the efforts of a military which it heartily recommends to its Woman's Auxiliaries and Children's Bands, bespeaking their interest, gifts, and prayers. The following facts concerning officer and his wife, stationed at Santa Fe, and their friends in Auburn, N. Y., a Santa Fe Mission Association was formed, a teacher's salary provided, and a day school opened in an old adobe building in 1867. Later the school was transferred to the care of the Woman's Executive Committee, and on June 1, 1881, Miss M. L. Allison, who now has charge of the Girl's Boarding School at Santa Fe, began her work in the day school.

When the school opened in September, 1882, seventy-five pupils were enrolled, about half being Mexicans, the others being Italians, Germans, Americans and colored. As the months rolled on and the work prospered, Miss Allison became more and more impressed with the necessity of having the girls in a boarding school that they might be withdrawn from the influences of their homes, and also that they might be taught something of the useful and practical arts of house-wifery. She persuaded the Woman's Executive Committee to allow her to take ten boarders. The experiment proved to be so successful that during the next year more boarders were taken; and the old adobe house was sadly overcrowded. In 1889, the building which is now in use was erected, which accommodates fifty-six boarders. The question has not been at any time how to obtain pupils, but rather how to refuse the many applicants who come begging for admission. Each year many poor Mexican girls who have often come long distances to gain places in this Christian home, have to be told that there is no room, and be sent back again to the wretched conditions from which they wished to escape.

Nine-tenths of all the teachers in the Territory are graduates of our mission schools, and it has often been remarked that upon entering a town one can tell from the appearance of the children in the plaza whether there be a mission school in the village.

At the Santa Fe school the force consists of five workers. Miss Allison, the superintendent, a teacher, a sewing-teacher, a matron, and a laundress. The girls aid in all of the housework. "Surely," writes one of the teachers, "there is not a busier, happier place to

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40 YEARS THE STANDARD.

be found anywhere than at the Santa Fe Industrial school, when we are all at regular work. Our girls are usually pleasant and interesting and intent on mastering the tasks given them. We see in these girls some of the future home-makers of New Mexico, and as we notice how their minds are expanding and how deftly they perform their duties in the different departments of housework, we can make no mistake in saying that the character of their homes will be vastly superior to those we see around us to-day. I am gratefully proud of those who have gone out from this school, and are now occupying places of usefulness in different parts of the Territory."

Instance after instance might be cited, testifying of the firm faith of these Mexican girls who have received Christian educations at the Santa Fe Boarding School. The graduates are scattered throughout the Territory, some in their homes, living lives which are witnesses for Christ, some as teachers, imparting to others of the knowledge which they have gained, and still others caring for the sick and afflicted amongst their people. As these girls go out, the influence which the school has had upon them is marked, and other less-favored girls are led to ask for the opportunities and privileges which their more fortunate sisters have enjoyed. Shall they ask in vain?

The work at Santa Fe is established, but without continuous, steady support it cannot go on, nor can it be advanced to meet the pressing demands continually made upon it. No nobler work can be given to the women and young people of the Church than this of educating as housekeepers, home-makers, teachers, *Christians*, these neglected sisters of their own land—these sisters who stand ready and anxious to receive instruction. Shall it be that in a Christian land they shall cry in vain for light?

Family Circle.

A DAY OF THE LORD.

It was not a day of feasting,
Nor a day of the brimming cup;
There were bitter drops in the fountain
Of life as it bubbled up,
And over the toilsome hours
Were sorrow and weakness poured;
Yet I said, "Amen," when night came;
It had been a day of the Lord.

A day of His sweetest whispers,
In the hush of the tempest's whirl;
A day when the Master's blessing
Was pure in my hand as a pearl.
A day, when, under orders,
I was fettered, yet was free;
A day of strife and triumph,
A day of the Lord to me.

And my head, as it touched the pillow,
When the shadows gathered deep,
Was soothed at the thought of taking
The gift of childlike sleep;
For what were burdens carried,
And what was the foeman's sword
To one who had fought and conquered
In a fearless day of the Lord?

—Margaret E. Sangster

THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals the writer asked the superintendent of nurses what was the most remarkable incident that she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident, such as you desire."

She stopped, while her face became grave. Then it lighted up.

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think long for that."

As the writer begged her to relate her story, she began thus:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation.

"Tell me," he said, bravely, "am I to live or die?"

"The house surgeon answered as tenderly as he could: 'We hope for the best, but it is extremely doubtful.'"

"As the lad heard his doom his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself the tears forced themselves down his smoke-grimed cheeks.

He was only seventeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength, and said:

"If I must die I have a request to make; I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while."

"We listened, wondering what the poor lad meant. With an effort he went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

"We all looked at each other; it was a situation new to our experience, what should we do? A nurse was dispatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses and others who came in to witness his confession stood reverently by. The boy began:

"I believe—" he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

"I believe in Jesus Christ—His Son—our Lord—and Savior—"

"He stopped, because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of hospital wine to his lips; thus formally administering the sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly.—

"I believe—" With these blessed words upon his lip he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into His own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."—*Youth's Companion*.

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A ROSE JAR.

Those who wish can make a good substitute for a rose jar in this way: Take rose geranium or lemon verbena leaves and pack them in a jar in salt the same as rose leaves. Stir the mass two or three times a day for a week, and at the end of that time you will have a fine perfume for your rooms. A fine oil can also be made from the above named leaves. Take a large-mouthed bottle, with a perfectly tight stopper, and place in the bottom of it a layer of cotton which has been saturated with pure olive oil, and then place a layer of the leaves on the cotton and cover them with another layer of cotton. Close the bottle tightly and lay it away for two or three months, when the oil can be pressed out of the cotton and will be found very strong with the fragrance of the leaves. If this is wanted for handkerchief use put a few drops in alcohol and a delightful perfume will be the result. Many persons dry clover blossoms, wild rose, lemon verbena, sweet fern, and the young shoots of sassafras. They are mixed or turned every day until dry, then salt and mix spices with them. It is very nice for mixing in with the filling of pillows and cushions.—*Z. in Vick's Illustrated Monthly, June.*

In England an oak sprang up and grew through the hole of a millstone. It filled the opening and lifted it with its growth. The question was, will the stone kill the tree, or will the tree burst the stone? Finally, with a noise like that of a gun, the stone was shattered and some of the pieces were thrown outward many feet. An acorn is more than a match for a millstone, and a mustard seed can move a mountain. Faith in Christ is a vital force. "This is the victory that overcometh the world, even our faith."—*Ram's Horn.*

Our Little Men and Women.

AT CHURCH.

BY CHARLES LOWATER.

My old Grandfather's ears are dull,
The hymns he scarce can hear;
He tries to catch the text, and thinks
Of Heaven, so very near.
Upon his white head falls the light
Of holy Sabbath day;
Its peace he feels, his eyelids close,
He slumbers care away.

But Grandma prides herself that she
Still hears the words of grace;
Her quivering voice the lesson reads,
Her finger marks the place.
And still, lest watchful spirit yield
To the more slothful clay,
Between the verses of the hymn
She nibbles caraway.

—Christian Work.

LITTLE DAVID.

Do you want to know how our little Dolly got the nickname of "David?" For nobody calls her anything now but "Little David."

Dolly lives on a great wide plantation in the South, ten miles from village or post-office or shop, and the plantation has to have its own carpenter and blacksmith and workmen.

One day Dolly was missing from her mother's apron string, and a high and low search found her at last in the smithy, busy "making shoes for papa's horsie."

Fortunately, the fire was low and the irons cool, but it was not a safe place for the monkey, even then. She was very unwilling to give up horse-shoeing, until papa said, "Why, David, you can't kill Goliath with Saul's armor on."

"What makes you call me David, papa? I'm Dolly."

"I'll tell you about David as we go back to the house," said papa, and Dolly dropped the heavy hammer about an inch from her toes, and ran after him.

"David was one of God's little boys in the Bible," said papa, "and he had the job of killing a big, wicked giant. So Saul, the king, put his heavy coat on him, so thick that you couldn't stick a sharp knife through it, and gave him his big sword, and said, 'Go ahead, David.'"

"But David stumbled around in the heavy coat, and dragged the sword on the ground, and he could not get along at all. So he took off the coat and sword, and gave them back to the king, and went out to meet the giant in his own boy coat, with his sling in his hand and pebbles in his pocket.

"God went with him, and helped him

to kill the wicked giant, and the people shouted for joy, and praised David. Now, little girl, when you try to work with Uncle Jacob's hammer and forge, you are like David with Saul's heavy coat on; you can't kill any giants that way."

"But I haven't any giants to kill, papa."

"O, yes, you have," he said; "mamma must tell you that part of the story; you must kill your giant Laziness with a little needle, and a little broom, and a little duster, and a little book!"—*Sunbeam.*

IF I WERE A GIRL.

MRS. JENNESS MILLER.

I would take care of my health by living out doors as much as possible and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you are cramped for money be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self supporting. Especially in this country where fortunes change, it is wise for a girl to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak, and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a mastery over self.

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I would be punctual. Being late at meals, late at Church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it. The golden rule of doing unto others as we would that they should do unto us, is especially applicable here.

HOW TO CLIMB STAIRS.

The right and wrong ways of going up stairs were recently well described by the *Presbyterian Banner*:

One can lean over, contract the chest, hoop the shoulders, bring each foot down like a hundred-ton weight, and bend the whole body forward from the waist. If this is one's way, it is no cause for wonder that one pants, porpoiselike, at the thought of long stairs after the thirtieth year. But this was not the way which the physician, who says that going upstairs is good for women, has in mind. He means that they shall go up in the Delsartean way, namely, head erect, the chest fully expanded, the shoulders back, with no bend whatever of the body at the waist, and putting the whole weight on the ball of the foot, not touching the step with the heel at all. If you assume this method of mounting stairs, you are not dragging the body up, step by step, like a dead weight. There is a springiness felt at every footfall that, starting from the ball of the foot, runs up through the entire frame. There is no fatigue; rather, almost, an exhilaration in the elastic series of movements. You doubt? Try it hereafter and see for yourself.

"OUR FATHER."

An Indian chief, being asked about the prayer, "Our Father," said humbly that he had so sinned, and through so long a life, he could not think it right to call God, Father.

His daughter, who was a Christian, answered: "As many as received Him to them gave He the power to become the sons of God."

The father responded reverently: "Then I, too, by God's gift, may call him Father."—*Lutheran Standard.*



Communications should, be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

New circles, in doubt as to names, methods of work, etc., may find some useful suggestions in these few lines taken from the report of a circle in Prince Edward Island:

The first Circle formed on the Island was organized on the 9th January, 1889, with a membership of ten, since increased to fifteen. It is called the "Importunate Circle." Motto: "Call upon Me, and I will answer thee, and show thee great and mighty things which thou knowest not (Jer. 33: 3.) The members are from all Protestant Churches, but the majority from the Episcopal Church. They have made a bond to pray for each other daily, and have been much blessed by this bond. The members are wholly consecrated. Meetings are held on the first Thursday of every month, opened with singing and prayer, and the members generally take a topic and find all the texts that bear upon the subject. Their special work is visiting and working for the Protestant hospital, for which they have made a quantity of pillow cases, sheets, table cloths and night shirts, and provided the materials for them. During the summer months they supply the hospital with flowers for the sick.

These suggestions on "Children's Circles," written by one who has had much experience with the little sons and daughters of the King, cannot fail to be of interest to the leaders of children's circles: "Children are so responsive to any appeal, and work so energetically as a rule, that one can with good management gain great headway in a short space of time, with their best inclinations and impulses. Experience has shown me that children must work for something *tangible*, they must *see* the object of their labors, the motive *must* be apparent for everything they do. The gradual growth of unselfishness, the development of interest and pity for those less fortunate than themselves, and the general unfolding of children's best characteristics under the influence of a good leader, are the leader's rewards.

I advise leaders to attempt nothing doubtful of success—failure dampens the ardor of children, therefore it is well to attempt small things at first, greater ones will follow.

Give as much commendation as possible to the children, not by praise of their work by comparison with others (whose efforts have been quite as conscientiously made), but by rewarding them with some trust and responsibility. Children dearly love to feel of importance to others. The more serious cares of life will fall the less heavily for a little training while they are young."

No one need be shut out from our Order through lack of time. The spirit that sanctified *all* work by doing it "In His Name," alone is needed.—*Selected.*

Church News.

[Continued from Page 8.]

well as attending to other pleasant duties in connection with the International Convention. His Church has had an exceedingly prosperous year and is probably one of the best organized congregations in the city in all lines of Christian work.

Forest Dale.—Evangelists Holdgredge and Dickson with our P. M. Rev. C. R. Shields have just completed a ten days' Evangelistic effort, by receiving 22 into the Church, 18 on confession. The whole valley was deeply moved by the meetings. The Rev. W. W. Dierdorf is the stated supply.

ASTORIA.—The Portland Presbytery, at its July session, encouraged a forward movement in this city at the mouth of the Columbia. The upper Astoria Church were asked to present an application to the committee at their August meeting with a view of supplying them with a permanent minister, and of erecting, as speedily as possible a commodious church on their property. Rev. Robert Liddell, pastor of the First Church, is leading in this important work.

OREGON CITY.—The Rev. Mr. Montgomery, pastor, with his talented wife are holding things in our Church with a strong hand. There is enthusiasm in every branch of work and the congregations are steadily increasing. The young minister and his wife started afoot and alone for Mt. Hood this week. This is entirely new, and it will be interesting to know how they succeed.

BETHANY MISSION.—The summer months do not seem to deplete the congregations in this Mission, despite the fact that but few seamen are in port. Perhaps the Sabbath evening refreshments which are usually served free at the close of the service are novel enough to attract, though the evangelistic nature of the meetings are just what sea-

men and the vicious classes of the city seem to like most. A Floating Society of Christian Endeavor was organized July 3rd, with about twenty-five charter members, seven of them being seamen. The Chaplain, Rev. W. O. Forbes, is much encouraged in his work. The Institute, which has been a grand success with over 8,000 seamen visiting during the eight months the rooms have been open, will close for the month of August, there being no ships expected in port.

ASHLAND, ORE.—Our Chautauqua Assembly is in full blast. All our many visitors pronounce this a superb spot for such an institution. The Presbyterian Church is well represented in our program. Rev. R. B. Dilworth, the inimitable pastor of our Church at Roseburg, Oregon, has been here and has been heard. Rev. J. V. Milligan, of the St. John's Church, Portland, and formerly pastor here, is in charge of the Normal Bible Class. Rev. E. N. Condit, President of Occidental College, who is spending his vacation here, is to preach to the Assembly next Sunday evening. John M. Blass, President of the State Agricultural College, at Corvallis, Oregon, and an elder in our Church there, is to lecture next week on "The Lost Dispatch and the Battle of Antietam." We shall also be represented by Rev. Robert McLean, of Grant's Pass, who is to give his lecture on Mohammed. This is a most delightfully summer resort. Dr. Gunsaulus last night gave us his superb and magnificent lecture on Savonarola.

F. G. STRANGE.

July 12th.

ASTORIA.—The High School graduating class assembled Sunday evening at the First Presbyterian Church to hear the baccalaureate address of the Rev. Mr. Liddell. The church was filled to overflowing by the members of the class and their friends. Beautiful flowers graced the pulpit and the well-trained choir rendered sweet music, in accord with the occasion and the theme of the evening.

In his address to the graduates, the Rev. Mr. Liddell said: "Learn to do well." Isa. i. 17.

I esteem the call, which you have so kindly extended to me to hold this service this evening, as one of the highest privileges accorded to me since coming to the city of Astoria. I consider it as such, because of my intense interest in the welfare of all the young people in our city, and especially those who, after long years of hard study and close application, come to that time of life when

they are about to step out upon the arena of self-dependence, to commence the struggle of life for themselves.

I further deem it an honor because of the great importance of the subject in connection with which this service is held—the subject of education—a subject than which none of greater moment can be found anywhere, as it stands related to every phase of the life of every boy and girl in these United States, and as it stands related to the nation, in every phase of its political, social and moral advancement.

The character and standing of men and of nations are largely determined by their attainments in the various departments of knowledge. Hence it is that we are told "knowledge is power." But I am more and more constrained to go a step further and say, knowledge—applied, of course, not merely theoretical knowledge—is more than power—as that term is commonly understood—it is life. No man can study the history of the world without being impressed by the strange evolution of the successive stages of national, social, and moral life of the various peoples which inhabit the round ball. It might almost be said that in each successive age the nations of the world have put on newness of life, which in each has shown forth in lustre, just in proportion as knowledge has increased and been applied. Hence, to-day, as never before in all history, the fact is borne into the very consciousness of mankind, that knowledge is the vital necessity of the individual, the family and the state. In the great struggle of life we all know that to succeed we must learn—"learn to do well." This is life's great law in all things, "Learn to do well."

TO THE OCCIDENT:

On April 7th, on our communion day, five members were received into the Smith Memorial Church of Fairview, Oregon. Three on profession, two by certificate, four of them heads of families, and at our next quarterly communion season, July 7th, three more members were received. One on profession, and one man and wife by certificates from the First Presbyterian Church of Portland. We are arranging for Rev. E. A. Holdridge, the Evangelist, to begin a series of meetings here, beginning July 25th. We hope for the Lord's blessing to be upon the effort, and that many may be saved as a result of the meetings.

W. T. S.

FOR THE OCCIDENT.

LEBANON PRESBYTERIAN CHURCH, OREGON.—This church has had a good

many ups and downs, since it was organized.

The semi-annual meeting of the congregation was held on last Saturday, July 7th. The Church is in a better condition, spiritually, than it has ever been before; the reports from the treasurers of the several auxiliaries show that there has been careful management in its financial work.

Rev. James H. Beattie, who has been Stated Supply for two years past, was tendered a unanimous call to become our permanent pastor, but will not accept at present. However, he has agreed to serve the Church another year as Stated Supply.

We hope and pray we shall be able to persuade him to become our pastor before another year passes away.

McCOY, OREGON.—This Church received four members into its communion, at its last sacrament, by profession of faith. This was the result of the special services conducted by Rev. A. L. Hutchison, of Salem. We believe this is the beginning of spiritual prosperity for this place. The services greatly quickened the Church.

Last Sabbath we organized a Y. P. S. C. E. with an active membership of seven. We have great confidence for its success.

WASHINGTON.

SPOKANE.—"The Industrial Crisis" was Rev. G. W. Gibboney's subject at the First Presbyterian Church on the evening of the 23d of June. "Bear ye one another's burdens and so fulfill the law of Christ" was the text. In the solution, Dr. Gibboney said, we must not undervalue the importance of social conditions and surroundings. Civil law and its enforcement have much to do in reformatory work. The ballot is not to be despised. But the text puts into our hands the key by which we may reach a just and adequate settlement of the problem. This verse emphasizes the thought of human sympathy. What the world needs is more heart in social affairs, more love in the common and every-day transactions of life. Heart needs to throb and beat with other hearts. The principle must not be hate, but love; not antagonism, but co-operation and support.

Capital must not pity labor, but sympathize with it. The capitalist must put himself in the laborer's place, entering into his temptations, trials, and disappointments before he can help much in the settlement. On the other hand, the daily toiler needs to enter into the temptations, trials and reverses of the

capitalist before he can help much in the same direction.

The speaker concluded by counseling the laborers of to-day to make much of the leavening power of truth and the educative process; to be true to the lessons of temperance and sobriety; to exalt the idea of individual character and manhood. Classes are elevated, he said, by elevating the individuals. He urged his listeners to look well to the inner springs of life and experience, for out of the heart comes all that is good and noble. Let the labor forces unite heart and hand in this movement, not with a sword, trusting in self, but with a faith, trusting God.

He discussed humanity as introduced by the Savior, who knew the hearts of humanity. Men in all ages have been attempting to throw off the responsibility of self. Cain asked, "Am I my brother's keeper?" Christ came, answering the question in the affirmative, teaching the lesson of human kindness, ministering unto others rather than being ministered unto, and thus teaching the dignity of human service. Thus the law of Christ unifies human interest.

IDAHO.

MOSCOW, IDAHO.—The Rev. Dr. Ghormley has been spending a week in evangelistic services among the Lapwai Indians. The work was highly successful. On Sabbath, July 10th, 300 Indian communicants participated in the administration of the Lord's Supper. The Presbytery is well organized now, and doing good work; there being but one vacant church. Rev. Alex. Adair is the Presiding Minister, and Rev. M. G. Mann has just been appointed Sunday-school Missionary.

Christian Endeavor.

TOPIC FOR JULY 21st.

A Clean Life. Ps. 119:9-16.

Purity of heart is the medium through which, in Christ's name, you and I shall see God. You remember that beautiful story of Margaret Wilson in the seventeenth century, that blooming young girl, who, for her faith, was condemned to be drowned in the river, and, just as they had put her into the river, the priest, laying one hand upon her head, asked her, before he let her go into the deep, if she would recant her faith; you remember the simple words which she flung back to him, "Let me go; let me go; I am Christ's." And so as you and I learn every day to say

to these temptations which would throttle us, "Let me go; let me go; I am Christ's," in the blessed assurance that, whatever else might happen, we shall fall, as she fell, into the loving arms of our God; then shall we find ourselves every day and every hour as servants of Jesus Christ, growing, increasing in the knowledge of our Lord and Savior. Then shall we find that purity of heart gradually dawning upon us as we become pure, ever more pure through it, and through which alone you and I can be received of God.—*Nehemiah Boynton, D.D.*

Topic for July 28, 1895. Our Christian Journey; Helps and Hindrances. Matt. 7: 13-14. John 14: 1-6.

Here were six *helps* to John Bunyan:

1. Home. A godless man himself, he had a pious, praying wife, who had inherited, as one of the very few trinkets from her parents, a religious book. That wife and that book started Bunyan toward Christ.

2. Society. Bunyan overheard three godly women, on the street, talking about their love for the Savior and hope of heaven. He stopped and listened, was greatly interested, and determined to find like assurance and peace.

3. Pastor. Bunyan sought this godly man and was helped in knowledge of duty, and put in the way of more careful study of Scripture.

4. Church. He entered the Church as an humble believer, and sat down at the table of the Lord. It was one of the quiet resting places prepared for him, and a training school.

5. Personal work. Bunyan had a treasure which he must share; a message of glad tidings which he must announce. He went out into the highways telling of Jesus. This helped him.

6. Tribulation. Persecution for Christ's sake drove him to his Bible and to the Savior. The jail at Bedford made possible "The Pilgrim's Progress."

Bunyan's pilgrim found many hindrances:

1. Home. Wife and children urged him to cease seeking the heavenly city and caring for his soul.

2. Companions. Obstinate and Pliable, as others sought, to force or persuade him to abide in the city of destruction or to turn aside to the town of morality.

3. False teachers. There were not wanting those who gave him counsel, and in their superior knowledge, laughed at his fears and could show him some short cut to Heaven. But these by paths led either to Doubting

Castle or to the Flatterer's net.

4. Lack of Knowledge. Because of this, Christian fell into the Slough of Despond. There were steps, but he had not searched for them diligently.

5. Besetting Sins. Pride and self-satisfaction caused the loss of his roll—his assurance of the divine presence—and many sorrows. His journey was longer and harder by reason of these. Humility and dependence upon God were learned in course of time.

6. Indifference and Skepticism. Perhaps these are the greatest hindrances to our Christian journey to-day—the multitude of *drones in the Church*, and of skepticism outside.

"And that leads me to make mention at this time of the missionary roll of honor which will be unrolled in our meetings on Monday. Upon it are the names of over 5,000 societies from 35 States, 7 Territories 7 Provinces, 4 foreign lands. Each society has given not less than ten dollars to its own denominational home or foreign missionary board for the cause of missions. The total amount as reported on this roll of honor is \$149,719.09. In addition to this amount of money which has been given by these 5,551 societies that we have enrolled upon the roll of honor, we find that \$190,884.45 has been given by these same societies for "Christ and the Church," in other ways, making a total of \$340,603.54, the largest amount given by any *one* society being the \$1,900.00 of the Clarendon Street Baptist Church of Boston. So much for the roll of honor, which measures nearly five hundred feet if we use a yard stick, but who can measure its real length and breadth but He that guides us all in our endeavor?

Let me make it plain that the \$149,719.09 given direct to mission boards by the five thousand societies, and their gifts of \$190,884.45 for other benevolences, represent only the record of the societies that have *asked* to be enrolled upon the "missionary roll of honor."

After careful gathering of other statistics and information, and from advice received from the representatives of missionary boards, home and foreign, we find that the societies in the United States and Canada have contributed not less than \$425,000 for *missions at home and abroad*.

The largest amount reported to me by any one board is from the Presbyterian Foreign Missionary Board. The treasurer of that board states that during the last year \$33,160.53 have been received, and that in the last five years the total is \$106,704.77. When you take into consider-

ation that that represents but *one* board in but *one* denomination, and that the Presbyterian Home Missionary Board received \$21,330.90 last year, we can praise God for the missionary uprising among the young. But we can do better. We ought. We will.

Let me mention now, and briefly, too, that the battle for Christian citizenship, which was begun three years ago at President Clark's suggestion, has been fearlessly waged, and has been blessed in promoting a more intelligent spirit of patriotism. Christian Endeavor is against the gambling dens, the lotteries, the violation of the Sabbath, and condemns intemperance in every form, stands for total abstinence, for the suppression of the saloon, and for the annihilation of the power of the saloon in politics, and in all "parties." Ay, we believe the liquor traffic is the implacable enemy of righteousness and purity, and of Christ and his Church. The saloon must go! The saloon must go!" —*Annual Report of General Secretary.*

NEW YORK, June 29, 1895.

Dear Christian Endeavorers: Inquiry has been made by several of the Christian Endeavor societies in California, "Can we join a group to support a missionary?" and to meet this demand we determined to select for you a missionary who went out from your own State, the Rev. W. A. Waddell of Sao Paulo, Brazil. I wrote to him of our plan, and in reply have received a letter from him written to you, which I enclose.

Now may we not depend upon all the Presbyterian young people of the Synod of California, who are not pledged to the Woman's Board, to rally around Mr. Waddell and raise his salary, which is \$840?

Societies connected with general groups may transfer to the Presbyterial group. Money should be sent quarterly if convenient, and be made payable to William Dulles Jr., Treasurer, number 53 Fifth Avenue. Please state to what it is to be applied, and also give the name of your church, and the chairman of your Missionary Committee, so that we may send letters as they come. Mr. Waddell will be glad to hear from you. Hoping for a favorable answer soon,

Yours for Christ and for Foreign Missions,
MRS. H. H. FRY,
Secretary for Specific Work.

The Board of Foreign Missions, December 3, 1894, adopted the following Minute:

"The Board has heard with much sat-

isfaction of the work of the Y. P. S. C. E. in connection with this Board, supporting now thirty-six missionaries in whole, or in large part, and is especially gratified at the formation of groups in fourteen Presbyteries for the support of missionaries representative of the Y. P. S. C. E. of those Presbyteries. It would express the hope that similar groups may be formed in many other Presbyteries."

AN OPEN LETTER.

The editor of the OCCIDENT, in its issue of June 20th, addresses an open letter to Dr. Briggs, in which, as an alumnus, he tells him clearly that he is responsible for the almost irreparable injury done to this institution, and urges him, by every honorable and sacred consideration, to retire from connection with it and allow it to recover.

The spectacle presented by Union Seminary is a sorry one, and none lament it more deeply, or with more indignant sorrow than do its many alumni throughout the Presbyterian Church. These men went to Union because it was a Presbyterian seminary, so organized, so endowed, so represented. There they found sound and evangelical teaching from such men as Drs. Robinson, Skinner, Smith, Shedd, Hitchcock, and Adams, besides others who trained them to be true and loyal to the person, word, and Church of Christ. These men have lived to see their seminary in which they were trained occupying a position of antagonism to the Church by which it was nourished, disregarding its compact with the Church by retaining a disapproved and suspended minister as a professor, and being the center of influences and expressions hostile to the order and peace of their beloved Church.

The open letter exhibits the feeling entertained by many, if not all, the alumni of this seminary, in which we, as another alumnus, sincerely participate.

Dr. Briggs is urged to obey the Church. He is told:

"We are commanded to submit ourselves to those in authority and to those who bear rule over us. No one is more competent than yourself to know the importance, yea, the absolute necessity, of discipline and obedience in order to peace, security and progress.

And yet our great Presbyterian Church has been kept rocking on a turbulent sea of discord and contention for nearly five years over an issue which would have disappeared had you sub-

mitted to the voice of your brethren and resigned the chair of theology, after the Detroit Assembly.

For four consecutive years the Assembly has met and spoken. It has shown the mental attitude of the Presbyteries on the questions at issue, and thus the Church has spoken.

The conscience of the Presbyterian Church, Dr. Briggs, is set over against your conscience, and the question reduces itself to this: Who is in authority and who ought to submit?

You have not a scintilla of justification for holding on to the chief chair in one of the chief theological schools of the Presbyterian Church.

Is all of this, my dear sir, nothing to you? Can you still remain in the chair of theology while knowing that the holding on to such position is to heap reproach and yet deeper reproach on the name of the seminary, and upon all who love its memories?

That your individual case did not come before the last Assembly does not signify that you are out of it, nor that the resigning of your seat would not be as oil upon the troubled sea."

These sentences give the exact spirit and meaning of the letter. Dr. Briggs is urged not to "hold out" in his course against the conscience of the Church expressed over and over again; he is asked to regard the grief and shame brought upon the hosts of Union's sons; and to remember that he is shorn of power and prestige to ever be any benefit to Union; and he is pleaded with to cease to because of strife in the Presbyterian Church. This is the view taken throughout the Church. Our Church is organized for the peaceable work of upbuilding the cause of Christ in a sinful and weary world, and our people lament the existence and perpetuation of causes which hinder the advance of this supreme work. Union Seminary should cease to be divisive and should use its full force for peaceable and evangelical ends, and any man who is hindering this result and causing needless strife should have grace to heed the voices of entreaty if he has not hitherto submitted to the will of the Church as expressed by her courts.—*Herald and Presbyterian*.

The truest joys which we have experienced have come when we have had grace to enter most entirely into sorrow not our own.—*Westcott*.

PRESBYTERIANS VISITING SAN FRANCISCO and desiring homelike entertainment, can find it at "THE GRAYSON," 826 and 828 Powell St. corner Sacramento, at moderate charges.

J. G. CHOWN, Proprietor,

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the OCCIDENT. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

SABBATH SCHOOL WORK.

Sabbath-school missions. Rev. James A. Worden, D.D., Superintendent. Summary of work, seven months—April to October, 1894. Schools organized, 955, with 3,717 teachers and 30,664 scholars; schools reorganized, 204, with 806 teachers and 6,528 scholars; schools visited and otherwise aided, 2,435; miles traveled, 429, 395; families visited, 55,108; addresses delivered, 7,228; conversions noted, 904; pages tracts and periodicals distributed, 1,563,375; pages, tracts and periodicals granted, 11,633,016; Bibles and Testaments distributed, 2,580; other volumes, 22,227; an average of 4½ schools organized or reorganized, and 174 scholars gathered in every day during the entire seven months. We have (January, 1895), 80 permanent Sabbath-school missionaries at work in 26 States and Territories. All our Synodical Home Missionaries and thousands of pastors bear the strongest testimony to the practical effectiveness of Sabbath-school and Missionary Work, and to the fact that the most hopeful way of saving our country is to save the children.

Bee-keeping causes but little hindrance to the work of the main crops, and it is not sufficiently appreciated. America produces about 25,000,000 pounds of honey and 1,000,000 of wax, all worth \$6,000,000. Most of this is from clusters of but a few hives, and is scattered over many States.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use "Brown's Bronchial Troches." 25c a box. Avoid imitations.

THE RIGHT PHILOSOPHY.

It is worth while for us all, even when suffering pain, to refrain from frowning and wrinkling up our faces, and saying impatient words. Every passing thought and feeling write themselves upon the countenance, and the young girl is making day by day, not only the woman she will be in character later on, but the woman she will be in looks. Handsome or plain, agreeable or the opposite, the woman of forty is dependent for her looks on the girl of fourteen. You owe an amount of thought and consideration to the woman you are going to be, and the friends who will love her, and so you must not let needless lines and furrows come to your pretty brows, but keep your foreheads smooth, and do not draw your lips down at the corners, nor go about looking unhappy. It is possible, even when bearing much pain, to wear a tranquil expression, if one will but remember that the tranquil mind in the end can conquer pain.

Crossing town the other day in haste to catch a train, the horse-car was three times blocked by great vans which stood upon the track. I looked about on my fellow-passengers. Some had flushed and angry faces, some could not sit still, but tapped the floor with their feet, and uttered exclamations, and looked at their watches. One or two stepped out with their bags and walked hastily onward. But a dear old lady in the corner of the car was a pattern of sweetness and amiability, and I heard her observe to her neighbor, "We will probably lose our train, but at this time of the day there are trains every half hour, and it's never well to be put out by little accidents of this sort." She had the right philosophy.—*Harper's Round Table.*

HONESTY PAYS.

Honesty pays not only from a Christian but from a business standpoint as well. A gentleman tells the following: "I was acquainted with a young man in New York. His employer once asked him to engage in some crooked transaction. The young man said: 'I refuse.' His employer never again asked him to commit an unprincipled act. A few weeks later the young man was promoted; then he was made a manager of a branch house. At last he decided to start in business for himself. His sterling Christian character had won for him a friend, who loaned him the necessary money without security, and today, at twenty-seven, he is the owner of a large establishment in New York, with branches in Boston and Philadelphia. His former employer is one of

s clerks. Christianity helped that young man in business."

"A Christian merchant had a Christian young man in his employ. He decided to test his principles. One day he said to him: 'I want you to go out and buy a quantity of butterine. We can sell it for butter. There's lots of money in it!'"

"Sell butterine for butter! No, sir! You can get some one else to do that for you. I am receiving \$2,000 per year, but I'll lose my position before I'll do it."

"The subject was dropped. The young man was not discharged."—*Ram's Horn.*

A SOLDIER'S ANSWER.

Emperor Napoleon, after one of his great battles, gathered the remnant of his forces around him, and proceeded to compliment them in his characteristic manner, so endearing to the hearts of his soldiers. Finally Company D, of the Guards, who had been in the thick of the fight, were ordered to present themselves, and to the astonishment of the Emperor, a single soldier appeared. He was bound up in bandages, and could barely walk.

"Where is the rest of your company?" asked the Emperor.

A tear welled in the old soldier's eye as he answered: "Your Majesty, they lie on the field, dead," and then sorrowfully added, "they fought better than I."—*Harper's Round Table.*

WHAT LIQUOR MEN THINK OF IT.

"We often hear of 'temperance drinks,' all of which, when examined, turn out to be devices for affording the total abstainer a mode of obtaining the stimulus which his system craves, without incurring the reproach that he has broken his pledge. One of these is known as root beer. It is nothing more nor less than a mixture of molasses and water, flavored by extracts of roots and barks fermented with yeast. The sucrose, which is in the form of inverted sugar, gradually changes the proportion of its constituents until it becomes glucose, when the yeast induces the fermentation which splits it into carbonic acid gas and alcohol. It is nearly the same beer as would result if the brewer were to use entirely prepared glucose instead of that in malt, and substitute a bitter extract for hops. If well fermented, and given a sufficient age before use, it contains some five to eight per cent of alcohol—about twice as much as in lager-beer; but has no nutritive extract, or nitrogenous matter. It is purely and simply an alcoholic stimulant, but is by no means unwholesome unless used in immoderate quantities. But it is usually drunk while still sweet, and when the fermentation is imperfect, and apt to derange the stomach. The extracts, if it undergo perfect fermentation, give it some alterative properties, and also some tonic power; but less of the latter than well-hopped beer."—*Beer Handbill No. 30.*

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INOCULATING FOR SMALLPOX.

Less than a century ago, it was the practice to inoculate children, and even adults, with the virus of smallpox, that they might have the disease lightly, and be forever protected against so dreadful a pestilence. One reason why smallpox was so frequent then was because of this inoculation, which often spread it from one case to another, no matter how careful they might be. Among those inoculated was the mother of the philosopher Schopenhauer, then a child, called Jeannette, together with her two sisters, and the following description of the process is given in an account of her life. It reads as follows:

"An episode of this period, when she was about eight years old, was the inoculation of the three little girls with the smallpox. This dangerous innovation, as it was then considered, was, at her father's urgent desire, carried through by a progressive Dr. Wolf, who had already travelled far in order to spread the practice. He afterward settled permanently in Danzig on the strength of his treatment of the girls. One chilly April day the children were taken to a forlorn house in a remote part of the city, in the top story of which several children were dangerously ill of the smallpox. There, seated in the yard (since the house must not be entered), the three sisters, surrounded by the cackling of poultry and the grunting of pigs, underwent separately eight punctures, two on each hand and two on each knee from a golden needle dipped into the infectious virus, which had to be brought to Dr. Wolf by the family surgeon, who was obliged to go up four-and-twenty times to the fourth story of the crazy old building in order to obtain fresh material for each puncture, which he from the doorway handed to a servant-maid, who gave it to Kasche, the nurse, who passed it on to her mistress to give into Dr. Wolf's own hands. The two younger sisters had the disease very lightly; but poor Jeannette suffered terribly, causing great anxiety to Dr. Wolf, who hardly quitted her until she began to improve. It is said that Jeannette, while yet too weak to stand, was taken up bodily by Dr. Wolf, and carried in his arms out on to the open quay, opposite to her father's house, where he walked with her up and down, 'through heat and cold, rain and sunshine. I hung over his shoulder nearly unconscious, and as quiet as a lamb, while the people whom we met looked behind, and loudly expressed their commiseration."

There is less smallpox now than in those times * * this dangerous practice of inoculation is no longer in use."
—*Journal of Hygiene*, June, 1895.



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over your washboard, in that painful, old-fashioned way, these are some of your positions. Just try these motions, up and down, without the tub. That will prove how hard they are. Then try Pearline's way of washing.

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CHILDREN IN HEAVEN.

The late Dr. Pond, of Bangor, had several young children removed by death, and he left a tender and beautiful allusion to them in the following paragraph:

I love to think of them as away from me at school—the best school in the universe, where they have the best teachers, and are learning the best things in the best possible manner. I expect ere long to go and see them—see what progress they have made, and to what heights of glory they are ultimately destined, for I think it is unlikely that among the brightest spirits that surround the eternal throne may be found many at the last who have left this world in infancy.

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Who have "tried a change of climate"
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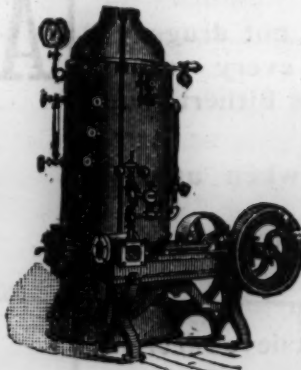
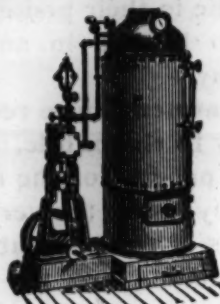
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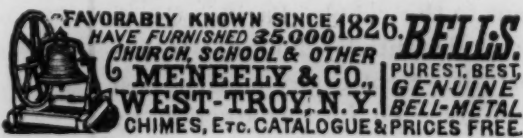
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